

GEORGE R.

GEORGE the Third, by the Grace of God, King of Great-Britain, France, and Ireland, Defender of the Faith. To all to whom these Presents shall come, greeting. Whereas STANLEY CROWDER, Bookseller, hath purchased the Copy Right of a Book, entitled, READING MADE PERFECTLY EASY, written by THOMAS DYKE, Gent. which he has been at a considerable Expence in getting corrected and improved, by DANIEL FENNIN, Gent. Author of THE ROYAL ENGLISH DICTIONARY, (which has already obtained our Royal Licence) A NEW SYSTEM OF GEOGRAPHY, THE UNIVERSAL SPELLING BOOK, THE SCHOOL-MASTER'S MOST USEFUL COMPANION IN THE KNOWLEDGE OF ARITHMETICK, THE YOUNG MAN'S BOOK OF KNOWLEDGE, A TREATISE ON THE USE OF THE GLOBES, and other Works, which are excellent and valuable Books, and greatly tend to the Improvement of many of Our Subjects; We do by these Presents, grant unto him, the said STANLEY CROWDER, his Executors, Administrators, and Assigns, our Licence for the sole printing, publishing, and vending the said Work, for the Term of Fourteen Years, strictly forbidding all our Subjects, within our Kingdoms and Dominions, to re-print, or abridge the same, either in the like, or in any other Volume or Volumes whatsoever, or to support, buy, vend, utter, or distribute any Copies thereof, reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the consent or Approbation of the said STANLEY CROWDER, his Executors, Administrators, or Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Perils. Whereof the Commissioners and other Officers of our Customs, the Master, Wardens, and Company of Stationers, are to take Notice, that due Obedience be rendered to our Pleasure herein declared. Given at our Court at St. James's, the eighth Day of March, 1766, in the sixth Year of our Reign.

By his Majesty's Command,

G R A F T O N.



YOUTH, if set right at first, with Ease go on,
And each new Task is with new Pleasure done;
But if neglected till they grow in Years,
And each fond Mother her dear Darling spares,
Error becomes habitual, and you'll find,
'Tis then hard Labour to reform the Mind.

H. Howard.

R E A D I N G
MADE PERFECTLY EASY;
OR, AN
INTRODUCTION
TO THE READING THE
HOLY BIBLE;
CONSISTING OF

LESSONS so dispos'd, that the Learner is
led on with Pleasure from easy to more hard Words,
which is the only rational Method of Teaching.

B E I N G
SENTENCES from SCRIPTURE,
And other Books on Moral and Religious Subjects;
A L S O
SCRIPTURE STORIES,
Very pleasant and advantageous to YOUTH, to prepare
them to understand the Holy Scriptures.

By T. DYKE, Schoolmaster in LONDON.

The THIRTY-FOURTH EDITION, with large Additions
and Improvements. By D. FENNING, Author of
The UNIVERSAL SPELLING-BOOK, &c. &c.

TO WHICH ARE SUBJOINED,
SIX FAMILIAR FABLES,
With an instructive Moral to each of them.

L O N D O N

Printed, and Sold by B ARLING and
HANCOCK, No. 32, Warwick-Lane.

[Price Six-Pence.]

TO ALL
TEACHERS
OF
YOUNG CHILDREN.

I HAVE perused this EDITION of Mr. DYKE'S READING MADE PERFECTLY EASY, and find the Lessons not only very plain, and well adapted to the Capacities of Children; but also very entertaining to their Minds, and a great Help to improve their Morals; and therefore beg Leave to recommend it to You, as the easiest and best first Book for the Improvement of Young Beginners.

D. FENNING,

*Author of The Universal Spelling-Book,
and Royal English Dictionary.*

TO
HIS ROYAL HIGHNESS
GEORGE,

PRINCE of WALES,

AND

HIS ROYAL BROTHERS
AND SISTERS,

THIS SMALL TREATISE
OF THE FIRST PRINCIPLES
IN THE ART OF READING,
IS MOST HUMBLY DEDICATED,

BY THEIR HIGHNESSES
DEVOTED SERVANT
D. FENNING.



T H E P R E F A C E.

THE former Impressions of this first Book for Children being all disposed of, I have, in this new Edition, made some Alteration; having found by Experience, that it was possible to make it still more easy: and as Success has attended the Labours of those judicious Teachers who have hitherto used it, I hope they will still continue to put it into the Hands of their young Pupils. As this little Book is not stuffed with dry Rules and Directions, which are very difficult for little Children to understand, so it is contrived to improve the most dull Capacity, and speedily to help those of quicker Genius. Few Rules and much Practice agree best with young Children; the easiest Steps and plainest Ways best suit them. Short Lessons and familiar Phrases in the simplest Language are most likely to instruct them; and easy Words of one Syllable, most fit for them to learn at first setting out. For by this Method they are led on Step by Step, from easy to more hard Lessons. I have given here only a few Tables of Words, enough, however, to give young Children a Notion of dividing their Words into Syllables, that Spelling and Reading may go Hand in Hand with Delight. I have divided all the hard Words before each Lesson, for the greater Ease of the Learner.—Thus have I saved the Teacher and Learner much Trouble, and the Parent of the Child some Expence. I have also added proper Cuts to the Histories, to allure little ones to take Delight in Reading.—And lastly, I have subjoined six familiar Fables, in plain and easy Language, with an instructive Moral to each of them; also a Collection of moral Sentences, in Prose and Verse, in Alphabetical Order, which contain a Treasury of choice Instructions.

The ALPHABET of LETTERS.

English Black Capitals.

A B C D E F G H I K L M N O
 P Q R S T U V W X Y Z

English Black Small Letters.

a b c d e f g h i j k l m n o p
 q r s t u v w x y z.

Roman Capitals.

A B C D E F G H I J K L M N O P
 Q R S T U V W X Y Z.

Roman Small Letters.

a b c d e f g h i j k l m n o p q r
 s t u v w x y z.

Italic Capitals.

A B C D E F G H I J K L M N O
 P Q R S T U V W X Y Z.

Italic Small Letters.

a b c d e f g h i j k l m n o p q r s s
 t u v w x y z.

The Vowels.

a e i o u y

The Consonants.

b c d f g h j k l m n p q r f s t v
 w x z.

The Vowels. a e i o u y.

The Double Letters.

et	st	ff	si	fi	sl	fl	ssi	ffi	fl	ffl	&c.									
Ba	be	bi	bo	bu	by		Ab	eb	ib	ob	ub									
ca	ce	ci	co	cū	cŷ		ac	ec	ic	oc	uc									
da	de	di	do	du	dy		ad	ed	id	od	ud									
na	ne	ni	no	nu	ny		af	ef	if	of	uf									
sa	se	si	so	su	sy		ag	eg	ig	og	ug									
ta	te	ti	to	tu	ty		al	el	il	ol	ul									
va	ve	vi	vo	vū	vy		as	es	is	os	us									
wa	we	wi	wo	wū	wy		at	et	it	ot	ut									
am	an	as	at	by	be	do	if	in	is	it	me	my	no							
													of	on	or	so	to	up	us	we

The Consonants

ab	eb	ib	ob	ub	am	em	im	om	um
ac	ec	ic	oc	uc	an	en	in	on	un
ad	ed	id	od	ud	ap	ep	ip	op	up
af	ef	if	of	uf	ar	er	ir	or	ur
ag	eg	ig	og	ug	as	es	is	os	us
ah	eh	ih	oh	uh	at	et	it	ot	ut
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	az	ez	iz	oz	uz

Ba bad be bed bit bo boz buf but cat
 cut den dig dull fop ful gap get gum gut fly
 fat hat him hog hug jag job led lid lad mad
 met mow mug nag nut nap net old oft art
 apt part pan pen pin pot put pry dry rot rod
 ruf she set sop sup the tap till to tom tub sut
 fly vow vex was wit wel wet wod zod.

And all are art but can did far for her
 him his how let may not nor out our own
 the they two was my who yea yes yet,

Bra bre bri bro bru bry
 Cra cre cri cro cru cry
 Fra fre fri fro fru fry
 Gra gre gri gro gru gry
 Tra tre tri tro tru try
 Pra pre pri pro pru pry

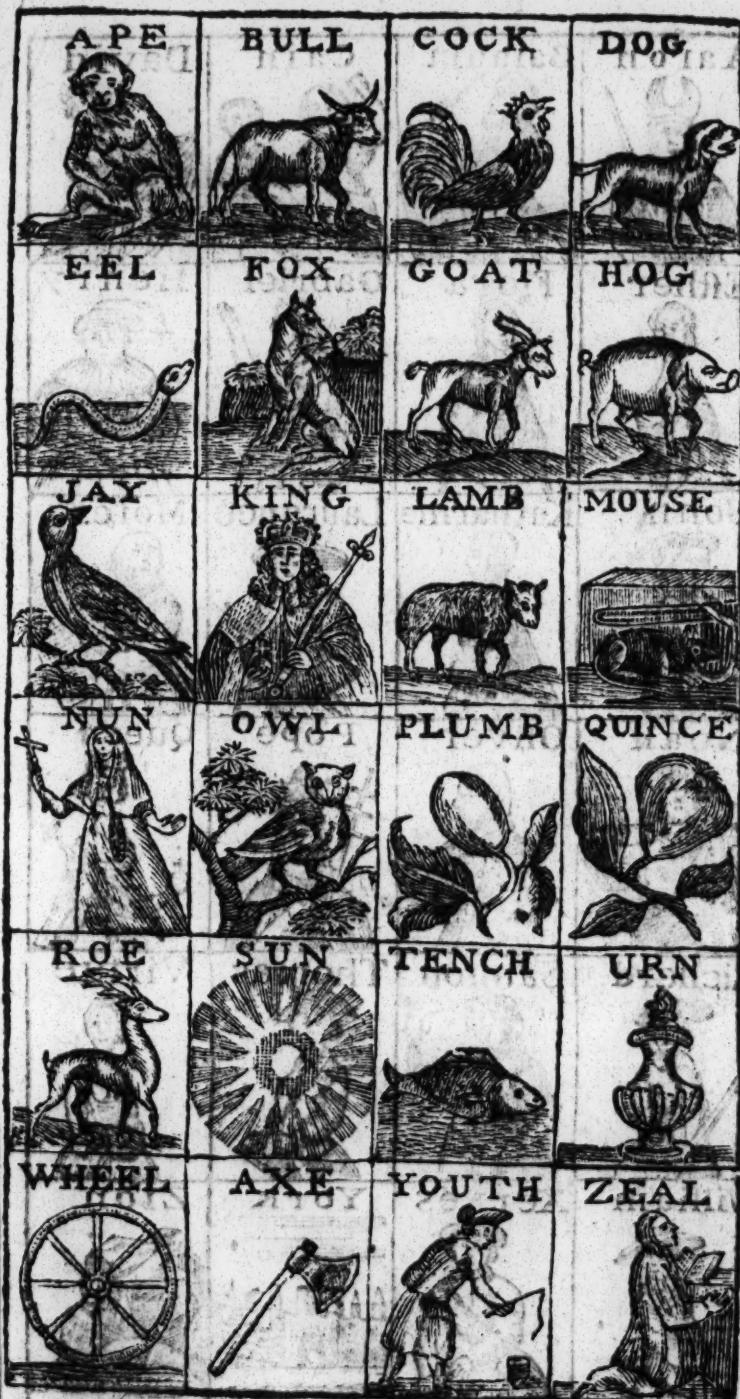
The

(10)

The Sound of Consonants is as follows.

bee cee dee ef gee ach ja ca el em
b c d f g h j k l m

en pee cu ar es tee vee ex wy zod
n p q r f t v x y z





His MAJESTY King GEORGE III.
and the Prince of Wales and Bishop of Osnabourg.



Her MAJESTY Queen CHARLOTTE,
and the Young Princes.



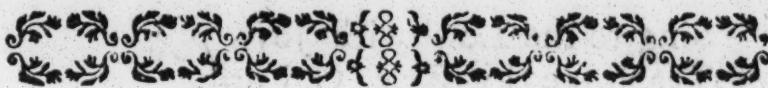
Words of one Syllable

A	CE	bid	brag	cob	chit
	a	ach bide	bras	cock	choak
add		big	breast	colt	chose
age		bile	breeze	comb	chuck
all		bind	brink	come	churl
and		birth	brisk	cone	clasha
ant		bog	broke	cope	claw
ape		bond	brown	cord	cleft
are		bone	brush	core	clew
art		bore	brute	corps	climb
afs		bosfs	Cage	cost	clink
Babe		box	call	could	close
back		boy	calm	count	cluck
bad		bull	came	cow	crab
bag		bun	can	cowl	crack
ball		burst	cane	coy	creep
band		bush	cap	cud	crew
bane		but	cape	cuff	crisp
bare		black	car	cull	crow
base		blaze	care	cup	crowd
bat		bleed	cart	cur	crude
bath		blend	cash	cure	crush
bay		blind	cast	curse	Dab
bed		bliss	cat	cut	dace
beg		blot	catch	change	dad
bell		blow	care	charge	dale
bend		blue	caul	chew	dam
best		blur	cell	child	dance

dare	drug	five	gay	grieve
dash	Each	fix	gaze	groan
date	earn	fob	gelt	grove
day	earth	fog	get	grub
deck	east	fop	gift	grunt
deed	ebb	for	gill	Had
deem	eel	fox	gin	hag
den	egg	flab	girt	halt
dent	ell	flat	give	ham
dew	elm	flaw	gob	hand
dice	end	flee	gone	hap
dock	err	flew	gore	harp
dose	ewe	flood	got	haſt
dote	Face	flux	gull	hat
dove	fadge	flush	gum	have
duce	fag	flute	gun	haunt
duck	fall	fly	gust	haw
duke	fame	frank	gut	hay
dull	fan	fray	ghost	held
dumb	fare	free	glare	hemp
dun	fast	fresh	glaze	hen
dunce	fed	fright	gleam	her
durſt	feet	fringe	glew	hide
dust	felt	from	glide	hill
draw	fib	froze	glove	him
dray	fig	fruit	glow	hind
dream	file	fry	glut	hint
drew	fine	Gale	grace	hip
drone	first	game	grass	hire
drown	fish	gasp	green	hiss
drub	fit	gave	grew	hit

hive	juice	lance	lust	move
hod	just	land	lute	much
hog	Ice	lap	lyre	mud
hole	ill	lark	Mace	mug
home	ink	last	made	mull
hope	inn	late	maid	must
horse	isle	lave	male	mute
host	itch	law	mane	Nag
hot	Keel	lay	map	name
hoy	keep	led	mar	nape
hug	kept	left	mark	nave
hull	ketch	let	maſt	nay
hump	key	lid	mat	neck
hunt	kid	lie	maw	nest
hurt	kill	lift	men	new
hush	kind	like	mess	nice
hut	king	limb	met	nod
Jack	kiss	line	mice	none
jade	kite	lip	midſt	nor
jamb	knack	list	mile	not
jar	knave	live	mine	now
jaw	knead	log	mire	nut
jay	knew	loll	mift	nymph
jeer	knife	long	mite	Oak
jest	knit	lop	mock	oar
jet	knob	lore	mode	oat
jew	know	low	mole	odd
jole	Lack	luck	mop	old
jot	lad	lug	more	one
joy	lag	lull	most	ore
judge	lame	lure	mote	out

Pack	plod	rare	Tack	trout
pad	plot	rate	tag	trump
paid	pluck	rave	take	Vain
pain	plumb	ray	tale	vend
pan	prate	red	tame	vex
pant	pray	reel	tape	vile
pare	pres	rend	tare	vow
past	priest	rest	taste	Use
pate	prize	ride	tax	Wall
pave	probe	rig	tell	want
pay	prose	rim	tent	wash
peck	prude	rind	test	way
peg	prune	ripe	text	wax
pelt	Quack	risk	tile	wed
pen	quake	rite	time	well
pert	qualm	rock	took	went
pest	quart	roll	tool	won
pod	quay	rope	top	worse
poll	queen	rose	toss	wort
pore	quench	rot	tune	Yard
post	quick	rove	that	yearn
pot	quite	round	then	year
pour	quoth	row	this	yet
plan	quote	rug	those	yield
play	Race	rule	thus	yoke
plead	rain	rum	trap	you
pledge	rant	run	tree	youth
plight	rape	rust	trice	Zeal



READING MADE PERFECTLY EASY.

LESSON I.

GOD is good to all.

G All Things are of God.

By the Word of God were all Things made.

Can you live, and not love the God that made you?

Do good to all Men.

Eat to live, and live to praise the Lord.

Fear God and keep his Law.

II.

God is Love.

How sweet it is to be good.

In God is Truth.

Keep thyself from Sin.

Let us fear the Lord.

Make me a clean Heart, O God.

Not to us, but to thee be the Praise.

O let us sing to the Lord with Joy.

Praise the Name of the Lord.

III.

Quick and Dead praise him.

Rest, ye Dead, in your Graves.

Sing to the Lord with Joy.
 Teach me thy Way, O Lord.
 Use me with Care, for I am weak.
 When the Folk shall see these Things,
 they shall be glad.
 X is not much in Use.
 Ye that be great in the World fear God.
 Zeal for good Works is good.

IV.

God is the King of Kings.
 Our God is a great God.
 I will praise the Name of the Lord.
 O Lord, grant the King a long Life, and
 we will sing and praise thy Name.
 Hide not thy Face from us, O Lord.
 Let us dwell in the Fear of the Lord all
 the Days of our Life.
 That we may know thee the true God,
 and thy Son whom thou hast sent.

V.

Teach us thy Way; and we will walk in
 thy Truth.
 O knit my Heart to thee, that I may fear
 thy Name.
 As for me, I am poor, haste thee to me,
 O God.
 I call and cry to thee, O Lord, give ear
 to my Plaint.

Bow

Bow down thine Eyes, and mark me how
my Soul doth faint.

Thou hast brought my Soul out of Hell;
thou hast kept me from them that go down
to the Pit.

VI.

Sing to the Lord, ye that be his Saints;
to thee, O Lord, I bow the Knees of my
Heart.

Save me from my Sins, which are great,
and I will praise thy Name; Yea, all the
Days of my Life will I praise thee.

With all our Hearts and Mouths will we
praise thee.

The Lord bless us, and keep us, and
cause his Face to shine on us.

All the Hope of my Soul doth rest in thee.

Turn from us the Scourge of thy Wrath,
for thy Name's Sake.

My Sins are so great, that when I look
up, I am cast down.

VII.

Call not to Mind, O God, our Sins.

Look down with thine Eyes, and see, we
be thy Sheep.

Bow thine Ear, O Lord, and hear; let thy
Wrath cease from us.

Sing to the Lord, give Thanks to him;
for he is good.

Sing with Joy to God our Strength; take
the Song, and bring forth the Lute and Harp.

Blow the Trump in the New Moon, and
on the Fast-Day.

VIII.

O be thou our Help in Need, for vain is
the Help of Man.

Lift up your Heads, O ye Gates, and the
King shall come in, and be ye lift up, ye
Doors.

The Lord is King of Kings, and Lord of
Lords.

Hear my Cry, O God, and give Ear to
me when I pray.

From the Ends of the Earth will I call on
thee, when I am faint.

O set me on the high Rock; for thou
hast been my Hope, and a strong hold for
me against my Foes.

I will dwell in thy House; and my trust
shall be in thee.

For thou, O Lord, hast heard my Voice;
and dost love those who fear thy Name.

In God is my Health and Strength, the
Rock of Might, and in him is my Trust.

O put your Trust in him; pour out your
Hearts to him, for God is our Hope.

O trust not in Wrong, give not your-selves
to vain Things, set not your Hearts on them.

IX.

The Lord doth mind us, and he shall bless
us; he shall bless the House where we dwell.

He

He shall bless them that fear him, both great and small.

The Dead praise not thee, O Lord, nor all they that go down to the Pit.

But we will praise the Lord from this Time to the End.

I will pay my Vow to the Lord in the Sight of all Men: in the Courts of the Lord's House, in the Midst of Men, will I praise the Lord.

X.

He is good that comes in the Name of the Lord: we will wish you good Luck, ye that are of the House of the Lord.

God is the Lord who hath shewed us light.

Thy Word is a Lamp to my Feet, and a Light to my Paths.

Thy Words have I hid in my Heart, that I should not Sin.

I have had as great Joy in the Way of thy Law, as in all Sorts of Wealth.

My Joy shall be in thy Law; and I will think on thy Word.

I must think of God who made me: He also keeps me, and in him I live and move.

God is a true God, most wise, just and good.

There is but one God, and I ought to fear him, and in all my Ways to trut in him, and please him.

Our Rule of Faith is the Word of God.

The Use it will be of to us is to make us wise, for our Souls Sake.

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Eve was the first, from whom we all came.

We are prone to that which is not good, and do not love that which is good; for our Hearts are not wise.

XI.

I should be lost if I had not one to save me, and he that saves me is Christ the Lord.

He took on him the form of a Man, and did live a good Life; he did preach good Words and Works to us, of God and the next World.

He wrought strange Things, he made the Sick well, and the Lame he made to go.

He did die for the World the sad Death of the Cross, for our Sins, to make God a Friend to us.

XII.

He rose from the Dead on the third Day, and did go up to Blis.

Where he is now at the right Hand of God, where he still lives, and will be our Friend.

And he will come at the last Day to Judge the World.

We must love God with all our Hearts, and do as we would be done by.

I must not take the Name of God in vain, but must love and fear him.

I must hear and read God's Word with great Joy; and must give Thanks to him for all the Good he hath done to me, and to all.

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XIII.

I must keep the Lord's Day, and not speak my own Words, nor do my own Works, on that Day.

I must seek the Love of God, and pray to him for Grace, and give thanks to him for all that he has done to me.

I must own my Sins and give God Praise, for he has been good to me.

I must Day by Day take Care that my Heart be not prone to Pride, and take Care of a rash Wish.

XIV.

I must set a Watch on my Mouth, and take Care of my Words.

I must not tell a Lie, nor mock at any one, nor call foul Names, nor speak ill Words.

I must give all Men their Dues : I must be just in all my Ways : I must love my Friends; and speak well of all Men.

I can't do it in my own Strength, but in the Strength of the Grace of Christ, which I must ask of God for his Sake.

When I come short of it, I must pray to God for his Grace, and take Care to do as I ought to do for the Time to come.

XV.

If I thus live in the Fear of God, I shall be blest, both in this World, and that which is to come.

C

I must

I must die, and leave this World: My Corpse shall go to the Earth, and I shall come to Life again at the last Day.

The Souls of the Good shall go to God who gave them; and the Souls of those that are not good, shall go to Hell.

Hell is a Place call-ed the Lake, which burns with Fire; which is the Place of those who do not fear the Lord.

XVI.

The Good, and those who fear the Lord, and live good Lives, are pla-ced in a State of Rest and Joy with God and Christ.

Thou shalt make me hear of Joy, and the Bones which thou hast broke shall be glad.

Turn thy Face from my Sins, and put out all my Faults.

Make me a clean Heart, O Lord.

XVII.

Hast thou not cast us off, O God; wilt not thou, O God, go out with our Host?

O be thou our Help, for vain is the Help of Man: through God will we do great Acts, for it is he that shall tread down our Foes.

O sing to the Lord a Song that is new, let all the Saints give him Praise.

Let them praise his Name in the Dance; let them sing Praise to him with the Harp.

Let the Praise of God be in their Mouths, and a two-edged Sword in their Hands.

XVIII.

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XVIII.

O Praise God, for he is good; Praise him,
for he is great.

Praise him for his great Acts; praise him
for he is great and good.

Praise him in the Sound of the Trump;
praise him on the Lute and Harp.

Praise him in the Dance; praise him on
the Strings and Pipe.

Praise him on the Lute that is in Tune;
praise him on the Flute.

Let all Things that have Breath, praise
the Lord.

XIX.

The Man is blest that hath not been led
by those that are not good, nor stood in the
Way of those that Sin, and hath not sat in
the Seat of those that scorn.

But he doth joy in the Law of the Lord;
and in his Laws will be glad Day & Night.

And he shall be like a Tree by the Side of
the Brook; which shall bring forth his Fruit
in due Time.

His Leaf shall not fade; and look what
he doth, it shall thrive.

As for those that are naught, it is not so with
them, but they are like the Chaff which the
Wind doth drive from the Face of the Earth.

XX.

But the Lord knows the Way of the Good
and those that are not good he does not love.

There are Times for all Things : a Time to be born, and a Time to die; a Time to plant, and a Time to pluck up.

A Time to kill, and a Time to heal; a Time to break down, and a Time to build up.

A Time to weep, and a Time to laugh; a Time to mourn, and a Time to dance.

A Time to get, and a Time to lose; a Time to keep, and a Time to cast from us.

XXI.

A Time to rend, and a Time to sew; a Time to keep mute, and a Time to speak.

A Time to love, and a Time to hate; a Time of War, and a Time of Peace.

Be glad, O young Man, in thy Youth, and let thy heart clear thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but for all these Things, think on the last Day.

Do Hurt to no Man, though he be mean; for once in some Years, it may be in him to do much Good or Harm to you.

XXII.

Do not make a Sword of your Tongue to wound a Man's good Name.

When you come on the Stage of this World so as you can act your-self, you ought to deal just with all Men, as you would have all deal just with you.

To speak well, and much, is not the Work of one Man.

Speak well, or speak not at all; for if one be not the bet-ter, let him not be the worse by your Talk.

Let your Heart set a Lock on your Lips, and be sure that your-self keep the Key.

XXIII.

He that you mark out for your friend, let him be a good Man, for an ill Man can-not love nor be a true Friend.

I will say of the Lord, he is my Guard & my Hope, in him will I trust.

It is good to trust in the Lord, and not to put too much Trust in Man.

It is good to trust in the Lord, and not to put too much Trust in a Prince.

I will trust in the Lord and do good; I will pay my Vows to him that he may love me.

Serve the Lord with Joy, and be glad; for it is he that doth hold us up.

XXIV.

O Lord God of my Hope, I cry Day and Night to thee.

Let my Voice come to thee, and hear thou my cry.

For my Soul is full of Grief, and my Life comes nigh to the Grave.

I am as one of those that go down to the Pit; I am as a Man that hath no Strength.

Like to the Dead that lie in the Grave that thou dost think of no more; and they are cut off from thy Hand.

All the Ways of a Man are clean in his own Eyes ; but the Lord weighs his Thoughts.

The Fear of the Lord tends to Life, and he that hath it shall be safe.

Who can say, I have made my Heart clean, I am pure from Sin ?

The Lord is strong, and of great Might ; the Lord of Hosts he is the King.

Out of the Deep do I call to thee ; Lord hear my Voice.

Let all men trust in the Lord, for with him there is Truth.

Thou hast made my Days as it were a Span long.

And now, Lord, what is my Hope ? my Hope is in thee.

As by the first Man all Men do die, so by Christ are all brought to Life.

O sing to God ; sing Praise to his Name. Sing to the Lord, a new Song, and his Praise from the Ends of the Earth.

They that go to the Sea, let them give Praise to God.

Teach me thy Law, that I may keep it to the End.

The Lord gave, the Lord takes : Blessed be the Name of the Lord.

Save us, Lord, that we may watch in Christ, and rest in Peace.

Take good heed to your Ways, ye that by Night stand in the House of the Lord, in the Courts of the House of our God.

Praise the Lord, O my Soul; while I live I will praise my God; yea, as long as I have Life I will sing Praise.

Day by Day will I give Thanks to thee, and praise thy Name.

When wilt thou come to me; I will walk in my House, with a pure Heart; I will take no bad Thing in hand.

O Lord, who shall dwell in thy House? or who shall rest on thy Hill.

He that leads a good Life, and doeth the Thing that is right.

He that is low in his own Eyes, and makes much of them that fear the Lord.

This is the Day which God hath made; we will sing and praise him with a loud Voice.

Plead thou my Cause, O Lord, with them that strive with me.

Lay thy Hand upon thy Shield, and stand up to help me.

Say to my Soul, I am thy Hope.

O sing to the Lord a new Song; let the Saints sing Praise to him.

To thee O Lord, will I lift up my Soul. My God, I have put my trust in thee.

All they that hope in thee shall not be put to shame.

My Child, hast thou done wrong? Do so no more. Flee from Sin as from the Face of a wild Beast.

To do wrong will waste Wealth; the House of a proud Man shall be made waste.

He that keeps the Law of the Lord is wise; but he that is not wise will not be taught.

If a wise Man hear a wise Word, he will praise it and add unto it; but when a Fool hears it, it does not please him, and he casts it behind his Back.

XXX.

A Fool lifts up his Voice and laughs; and a wise Man doth scarce smile.

A Fool will peep in at the Door, but he that is wise will stand in the Street; it is rude to stand to hear what men say. Walk not thou in the Way of ill Men; keep thy Feet from their Path, pass not by it, turn from it, go not near it, least thou learn their Ways, and get a Snare to thy Soul.

Come out from them saith the Lord; take Heed to thy-self, that thou be not snar-ed by them.

Love not them that hate the Lord; with such an one do not eat.

The Description of a good Boy.

THE Boy that is good

Does learn his Book well,
And if he can't read,
Will strive for to spell.

His School he does love,
And when he is there,
For Play and for Toys
No Time can he spare.

His Mind is full bent
On what is there taught;
He sits in the School
As one full of Thought;

Though not as a Mope,
Who quakes out of Fear,
The Whip or the Rod
Should fall on his Rear.

But like a good Lad
Who aims to be wise,
He thinks on his Book,
And not on his Toys.

His Mein will be grave;
Yet if you would know,
He plays with an air,
When a Dunce dares not so.

His aim is to learn,
His Task is his Play,
And when he has learn'd,
He smiles and looks gay.

On

On a Boy that would not learn his Book.

A Boy that once to School was sent.
A On Play and Toys was so much bent,
 That all the Art of Man, say they,
 Could not once make him say great A.
 His Friends that saw him in these Fits,
 Cry'd out, for Shame, leave off thy Tricks;
 Be not so dull, make it thy Play
 To learn thy Book; come, say great A.
 The Dunce then gap'd, but did no more;
 Great A was yet a great Eye-sore;
 The next Boys jog him; sure, say they,
 'Tis not so hard to cry great A.
 No, no, but here's the Case, says he,
 If I cry A, I must cry B,
 And then go on to C and D.
 And that won't do, but still there's Jod
 Lurks in the Way, with X, Y, Zod.
 And so no End I find there'll be,
 If I but once learn A, B, C,
 But as Things stand, I will not do it,
 Though sure I am one Day to rue it.

At this cross Rate the Dunce went on,
 'Till one at length a Means thought on
 A Plant, says he, grows near the Wood,
 That will not fail to do him good,
 And cure his Fits while in the Bud.
 This Plant, adds he will clear the Sight,
 And with a Touch, will make him bright
 At Eyes and Nose, 'twill purge the Skull,
 And drain off all that makes him dull.

*Upon Reading the Holy Scripture.**In V E R S E.*

NOW I have learnt thy Word to read,
Teach me, O Lord, to Pray,
That from thy Laws, like the lost Sheep,
I may not err nor stray.

Then join my Heart to such as chuse
In thy pure Paths to tread ;
And by thy Words, and Grace, and Hands,
To all that's good are led.

With these I'll sing, and bless thy Name,
And all my Time will spend ;
With these I hope to live and dwell ;
With them my Days to end.

Tis by thy Grace that I must see
What's right and fit to do ;
For of myself I'm weak and blind,
And know not false from true.

Then grant me, Lord, thy Grace to learn,
What in thy Word is taught ;
That I may do as well as know,
The Things thou wouldst have wrought.

So by thy Grace, what thou dost bid,
I'll strive to do the same ;
And what thou wilt, but grant me Grace,
And I will praise thy Name.



*Twenty easy Lessons in Monosyllables; containing
the Duty of Children.*

L E S S O N I.

MY dear Child, you come to School to be taught how to read; and how to know what will be for your Good when you are grown up.

I will teach you the right Way, and lead you in the good Path.

Mind well what I say at all Times, and be sure to do what I bid you.

II.

Rise soon each Day, cast off Sleep, and shun Sloth; then wash your Hands and Face clean, and on your Knees pray to God to bless you.

Then make Haste to School; play not by the Way, nor let your Voice be heard in the Street.

Give no Cause to those that see you, to say you are rude.

III.

Come to School clean and neat, take your Books, go to your Place, and learn as fast as you can.

If one that sits near you would tempt you to chat and talk, give no Ear to him.

If a Child will play and be naught, when he ought to mind his Book and learn, that Child must be whipt.

IV.

When you have learn't the Task that is set you, and your turn is come to go out to read, take heed to speak plain, and sound all your Words right.

Read from Stop to Stop, as you see them in your Book.

Skip not the Stops you meet with, nor make Stops were there are none put in your Book.

V.

When you come to a Word that you can't read, be sure to spell it, and mind it well, that you may read it the next Time you see it.

Be not in too much haste, but take Time and think how you ought to read, and stare not off your Book.

Thus, if you take care, you may soon learn to read well.

VI.

When School is done, you may go to play, but take care you do no hurt to those you play with.

Go not to play, but with your Friends leave; you must not go out of Doors, if they bid you stay at Home.

Stay not too long at Play, but go home in good Time, and vex not your Friends.

VII.

Play not with a bad Child, that is naught, that speaks ill Words, and does ill Things.

With such an one have not to do, nor go in the Path of such a bad Boy.

So will your Friends love you, and all that know you will speak well of you ; then shun the Boy that is naught, and be good yourself.

VIII.

Do not tell a Lie, nor say what is not true; you make one Fault two, if you tell a Lie to hide it.

Let not an ill Word come out of your Mouth; but speak that which is good at all Times.

Mock not the Poor, nor make game of those that have an ill Shape; God makes all Men as he thinks fit.

IX.

Be kind to all and rude to none; speak well of all, and do Ill to none; do as you would be done by, and you shall have Praise of the same.

Do

Do what your Friends bid you, but let what you do be just and right; for you must not do ill if you are bid.

Those are not your true Friends that bid you sin and break the Law of God.

X.

At Meals beg of God to bless you and your Food; and give him Thanks for what he gives you.

Be not too nice in what you eat or drink; but take what your Friends give you, for they best know what is most fit for you.

If you fret and cry for Things you have not, you vex your Friends, and do what you ought not.

XI.

Be true and just in all you do and say. Fraud and Wrong you must shun, and at all Times do the Thing that is right.

XII.

Let no Child tempt you to do an ill Thing; for when you do wrong you must look to smart for it.

Do not take what is not your own, if you are sure no Man sees you; for God will be sure to find you out.

XIII.

Love and Peace crown the Just; then strive all you can to gain them.

Where Love is, there is Joy, and in Peace is no Pain; then love all Men, and be at peace with your-self.

In the first Place love God; and for his sake love all Things that are good; so will he love you, and give you all good Things.

XIV.

Be not proud of what you have, for you have no good thing of your-self: God gives you all, and he can take all from you.

To be proud is to act the Part of a Fool; then be not a Fool to gain a fine Coat.

Pride goes first, and Shame comes next; so a high Look will bring a low Fall.

XV.

Hate Vice in all Shapes, and love what is good at all Times; have low Thoughts of your-self, and you will rise in the Thoughts of good Men.

It will not grieve you to think you have done good; but shame will go with you if you do ill.

He that treads in the Way that the Word of God points out, shall go right on to Bliss that has no end.

XVI.

Make the best Use of Time, and lay out such a Part of it to gain what will do you good, as is now put in your Hands.

Time

Time now is, you now are; what Time will bring forth you know not: then lay hold of his Fore-lock.

Health, Strength, and Time, have all Youths, to gain what will help them when old.

XVII.

The Word of God shews the Way, the Truth, and the Life; this Word we are taught in our Youth.

By it we learn the Way to walk, and to please him that made us; the Truth as it is in Christ our Lord; and how to gain the Life that hath no End.

All we want or ought to wish for, is there shew'd us; and all we hope for, is there put in our Power to gain.

XVIII.

This World in which we live, must one Day have an end; when all Things shall be no more in the same State they now are, Men, Birds, Beasts, Fish, and all Things that now live, shall then cease from this Earth.

Trees, Herbs, Plants and Flowers that now fill the Fields, the Hills, the Woods, and Dales, shall then be no more.

XIX.

At the last Day shall Christ our Lord, sit on his bright Throne, in the Clouds, to judge all Men; the Quick as well as the Dead.

All then shall be dealt with as their
Deeds have been in this Life; the Good
shall have Bliss that has no end.

But bad Men shall be doom'd to Pain and
Woe, such as Words can't set forth.

XX.

Since Things will thus be, and we know
not how soon they may be, let us all who
now live, lay this great Change to heart.

Let us liye To-day as though it were
our last; and do all the Good we can in the
World.

So shall we be safe, and our Judge will
take us to him; where we shall sit and
reign with him in the World that shall have
have no end.

To which blest Place may he bring us all
for his own Sake, *Amen.*

Words of Two Syllables.

A	B-	a-venge	bea-ten	bleff-ed
	sence	a-vert	beck-on	blos-som
ab-stain		aw-ful	bed-rid	bra-zen
ac-cess		a-wry	be-fore	breech-es
ac-count		a-zure	beg-gar	bri-ar
ad-der		Bab-ble	bel-ly	bro-ther
ad-dle		ba-by	bend-ing	brush-es
ad-dress		back-bite	ber-ry	Ca-ble
af-fect		bad-ger	bet-ter	cac-kle
af-ter		bad-ly	bi-ble	ca-det
a-gain		bad-ness	bid-den	cal-ling
a-gainst		baf-fle	big-ger	can-dy
a-gate		bag-gage	bil-let	ca-pon
a-larm		bag-pipe	bit-ter	car-ry
al-ter		bak-ing	board-er	ca-ses
am-ber		bal-lad	boast-er	cat-tle
am-ple		bal-sam	bob-ber	ca-vern
am-ply		ban-ner	bog-gle	caul-dron
an-cle		ban-quet	bol-ster	ceaf-ed
an-ger		bap-tist	bon-net	ced-ed
ap-pear		bap-tize	bor-row	cel-lar
ap-ply		bar-gain	bot-tle	ce-ment
ar-ray		bar-rel	bud-get	cen-sure
a-rise		ba-ser	buf-fet	cer-tain
as-sess		ba-son	bu-gle	cir-cuit
as-list		bat-ter	bun-ter	ci-ty
a-tone		bat-tle	bur-nish	ci-vet
at-tire		bea-gle	but-ter	cob-ble

cock-

cock-et	dap-per	dit-ty	fast-ness
cod-dle	dark-ness	dock-ed	fat-ness
cof-fin	dash ed	dog-ged	fa-vour
col-ter	dat-ed	dol-lar	fawn-ing
com-mit	daub-er	do-nor	fear-ful
con-ger	dawn-ing	dot-ted	feait-ing
coop-er	day-light	doubt-ful	feed-er
cop-per	daz-zle	dow-ny	fol-low
cor-nish	deal-er	dow-ry	fe-male
cost-ly	debt-or	do-zен	fen-der
cot-tage	deck-ed	duck-ed	fen-nel
co-vet	deem-ed	dull-ness	fer-ret
cou-rage	de-fence	dump-ish	fes-cue
cow-ard	de-grade	dun-ner	fet-ter
coy-neſſ	de-mand	du-ty	fe-ver
co-zen	dent-ed	Ea-gle	few-el
cu-bic	de-pend	eb-bing	fib-ber
cuck-old	de-rive	el-bow	fic-kle
cud-gel	de-serve	em-bers	fid-dle
cum-min	de-tain	en-ter	fid-ler
cup-per	de-vise	e-rase	fi-gure
cur-rent	di-al	e-state	fil-let
cus-tom	dib-ble	e-ven	fin-ger
cut-ting	dig-ged	ew-ry	fir-mer
Dab-ble	dim-ness	ex-act	fish-es
dag-ger	din-ner	Fa-ble	fit-ly
dai-ly	dip-ped	fac-tor	fix-ed
dal-ly	dir-ty	fal-len	fod-der
dan-cer	dish-es	fan-gle	fog-gy

fow-

fow-ler	irk-some	nui-sance	Tan-ner
fond-nes	i-vy	Ob-tain	ten-der
for-ty	Ken-nel	of-fend	ti-ding
ful-ness	ker-nel	o-men	to-ken
fu-ry	kin-dle	o-ver	tu-lip
Gan-der	kind-ness	Pap-py	Va-nish
gau-dy	kin-dred	pet-ty	van-quish
gen-tle	Land-lord	pi-ty	va-lue
ges-ture	len-til	po-et	var-nish
gi-ant	let-tuce	pup-py	ven-ture
gin-ger	li-ver	Quar-rel	vine-yard
god-ly	lob-by	que-ry	vin-tage
gos-pel	lum-ber	qui-et	vo-cal
gul-let	lus-tre	Rab-bet	vul-ture
gun-ner	Ma-ny	re-veal	Ud-der
Ham-mer	mea-sure	ri-sing	un-cle
han-dle	min-gle	ri-yet	up-per
hel-met	mi-nute	rob-ber	uh-der
her-mit	mix-ture	ruf-ty	ut-ter
ho-nest	mon-key	Sad-nes	Wa-fer
hop-per	mon-ster	sau-cy	wea-sel
hum-ble	mut-ton	se-cure	wi-ther
Jan-gle	Na-vy	fil-ver	won-der
jel-ly	ne-ver	fin-ful	Yar-row
jol-ly	neat-nes	fo-ber	yel-low
ju-stice	nim-ble	ful-len	youth-ful
In-stant	no-ble	fur-ly	Zeal-ous

Lessons consisting of Words of One and Two Syllables.

I.

On the Being of a God.

GOD is one; the Lord is the true God; he is God a-lone; the Lord our God is one Lord.

The Lord, he is God in Hea-ven a-bove, and up-on the Earth be-neath.

Thou art great, O Lord God, there is none like un-to thee; nei-ther are there a-ny Works like un-to thy Works.

A-mong the Gods there is none like thee, in Hea-ven a-bove, or on the Earth be-neath.

As for all the Gods of the Hea-thens, they are but I-dols; but it is the Lord that made the Hea-vens; Glo-ry and Wor-ship are be-fore him.

II.

On the Love of God.

Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.

Take good heed there-fore un-to your-selves, that ye may love the Lord your God.

He

He that lov-eth Fa-ther or Mo-ther more than me, is not wor-thy of me; and he that lov-eth Son or Daugh-ter more than me, is not wor-thy of me.

Love not the World, nei-ther the Things in the World; for all that is in the World, the Lust of the Flesh, the Lust of the Eye, and the Pride of Life, is not of the Fa-ther, but of the World; the World pas-seth a-way, and the Lust there-of.

If a Man love the World, the Love of the Fa-ther is not in him.

If a Man love Je-sus Christ, he will keep his Words; he that lov-eth him not, keep-eth not his Say-ings.

The Lord di-rect your Hearts un-to the love of God.

III.

On the Fear of God.

The Lord reign-eth, let all the Peo-ple trem-ble.

Say un-to God, Thou, even Thou, art to be praif-ed, and who may stand in thy Sight when thou art an-gry? at thy Wrath shall the Earth trem-ble.

For the Lord is great; he is more to be fear-ed than all Gods.

Hap-py is the Man that fear-eth al-ways: but he that hard-neth his Heart shall fall un-to Mif-chief.

Be-hold

Be-hold, the Fear of the Lord, that is Wif-dom; and by the Fear of the Lord Men de-part from E-vil.

Be not a-fraid of them that kill the Bo-dy, but af-ter that have no more that they can do. But I will fore-warn you whom you shall fear; fear him, who, af-ter he hath kil-led, hath pow-er to cast in-to Hell: yea I say un-to you, fear him.

IV.

On Praying to God.

Men ought al-ways to pray, and not to faint. Be ye there-fore so-ber, and pray with-out ceaf-ing.

Call up-on the Lord in the Day of Trou-ble; pour out your Heart be-fore him, and un-to God com-mit your Cause.

Pray in all Pla-ces, Lift-ing up ho-ly Hands with-out Wrath and Doubt-ing. Af-ter this Man-ner pray ye. Our Fa-ther which art in Hea-ven, hal-low'd be thy Name. Thy King-dom come. Thy will be done on Earth, as it is in Hea-ven. Give us this Day our dai-ly Bread. And for-give us our Debts as we for-give our Debt-ors.

Let us lift our Heart with our Hands un-to God in the Hea-vens.

The Lord is nigh un-to all them that call up-on him; to all that call up-on him in Truth.

V.

In God we boast all the Day long, and
praise thy Name for e-ver.

In God will I praise his Word: In God I
have put my Trust; I will not fear what
Flesh can do un-to me.

What Time I am a-fraid, I will trust in thee.

As for me, I will call up-on God, and the
Lord shall save me.

What Man is he that fear-eth the Lord?
Him shall he teach in the Way that he
should chuse.

Mine Eyes are e-ver to wards the Lord:
for he shall pluck my Feet out of the Net.

Un-to thee, O Lord, do I lift up my Soul.

I will praise thee with my whole Heart.
Be-fore the Gods will I sing Prai-ses un-to
thee.

Hear my Pray-er, O God, give ear to the
Words of my Mouth.

How long wilt thou for-get me, O Lord
my God? How long wilt thou hide thy
Face from me?

Thou art he that took me out of the
Womb: Thou didst make me hope when
I was yet up-on my Mo-ther's Breast.

Our Help is in the Name of the Lord,
who made Hea-ven and Earth.

I will lift up mine Eyes un-to the Hills,
from whence my Help com-eth.

It is a good Thing to give Thanks un-to
the Lord, and to sing Prai-ses un-to thy
Name, O most High.

For thou, Lord, hast made me glad
through thy Word; I will tri-umph in the
Works of thy Hands.

Let my Soul live, and it shall praise thee,
and let thy Judge-ments help me.

My Heart is fix-ed, O God, my Heart is
fix-ed, I will sing and give Praise.

Thy Words have I hid in my Heart, that
I might not Sin against thee.

Teach me, O Lord, the Way of thy Sta-
tutes, and I shall keep it to the End.

Be-hold thou hast made my Days as an
Hand's Breadth, and my Age is as no-thing
be-fore thee.

Lord, make me to know my End, and
the Mea-sure of my Days, what it is, that
I may know how frail I am.

O how great is thy Good-ness, which
thou hast laid up for them that fear thee,
and which thou hast wrought for them that
trust in thee, e ven be-fore the Sons of Men?

Yea, though I walk through the Val-ley
of the Sha-dow of Death, I will fear no
E-vil, for thou art with me; thy Rod and
thy Staff they comfort me.

God shall stand at the Right-Hand of the Poor, to save him from those that con-demn his Soul.

The Lord is nigh unto all them that call up-on him; to all that call up-on him in Truth.

Be-cause of the House of the Lord our God, I will seek to do thee Good.

I was glad when they said, Let us go in-to the House of the Lord;

Bles-sed are they that dwell in thine House; they will be al-ways prais-ing thee.

Turn un-to us a-gain, O Lord God of Hosts; cause thy Face to shine, and we shall be sa-ved.

I will praise thee for e-ver, be-cause thou hast done it; and I will wait on thy Name for it is good be-fore thy Saints.

The Hea thens are sunk down in the Pit that they made: in the Net which they hid are their own Feet ta-ken.

VIII.

All they that be fat up-on earth shall eat and worship: All they that go down to the Dust, shall bow before him, and none keep a-live his own Son.

No Man can come un-to me, ex-cept the Fa-ther which hath sent me draw him, and I will raise him up at the last Day.

All that the Fa-ther giv-eth me shall come to me: and him that com-eth to me I will in no wise cast out.

The Hour is com-ing, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.

Take my Yoke up-on you, and learn of me; for I am meek and low-ly in He-at; and ye shall find Rest un-to your Souls.

That which is born of the Flesh, is Flesh: And that which is born of the Spi-rit, is Spi-rit.

God is a Spi-rit, and they that wor-ship him, must wor-ship him in Spi-rit and Truth.

Bles-sed are they that weep now, for they shall laugh.

When ye have lift up the Son of Man, then shall ye know that I am he; and that I do no-thing of my-self, but as my Fa-ther hath taught me, I speak these Things.

I speak that which I have seen with my Fa-ther, and ye do that which you have seen with your Fa-ther.

I must work the Works of him that sent me while it is Day; the Night com-eth when no Man can work.

I am the good Shep-herd, and know my Sheep, and am known of mine.

Words of Three Syllables.

A	-Ban-don	be-troth-ed	co-me-dy
	a-bo-lish	bil-li-ards	con-fi-dent
	ab-so-lute	bi-tu-men	cop-pe-ras
	ab-sti-nence	bois-ter-ous	cor-di-al
	a-bun-dance	bor-row-ing	co-ve-nant
	ac-com-plish	bul-li-on	cour-te-ous
	ac-ti-on	bu-ri-al	cow-ar-dice
	ad-ver-tise	bu-si-ness	cu-cum-ber
	ad-vo-cate	but-te-ry	cu-ri-ous
	af-fa-ble	bra-ve-ry	cus-to-dy
	a-go-ny	bre-vi-ty	cha-ri-ty
	al-der-man	bri-be-ry	chi-val-ry
	al-migh-ty	bro-ther-ly	cho-le-ric
	a-mo-rous	Ca-bi-net	cla-ri-fy
	an-ci-ent	ca-pi-tal	cle-men-cy
	ap-pa-rel	car-di-nal	clum-si-ly
	ar-gu-ment	car-pen-ter	cre-di-ble
	a-fun-der	car-ri-age	cri-mi-nal
	at-tri-bute	ca-te-chism	cro-co-dile
	a-va-rice	ca-ve-at	cru-ci-fy
	au-di-ence	cau-ti-on	Dal-li-ance
	Bal-sa-mic	cen-tu-ry	dam-ni-fy
	ban-ne-ret	cer-ti-fy	dan-ge-rous
	ba-ro-net	cin-na-mon	de-ci-mal
	bas-ti-on	cir-cum-cise	de-di-cate
	bat-te-ry	ci-ti-zen	de-i-ty
	beg-ga-ry	cock-a-trice	de-li-cate
	be-ne-fit	co-he-rent	de-mo-lish
	beas-ti-al	co-lo-nel	de-ni-zen

de.

de-pu-ty	fal-la-cy	in-fa-my
de-ro-gate	fa-mi-ly	in-no-cent
de-vour-ed	fan-tas-tic	in-ti-mate
dex-te-rous	fa-shi-on	in-va-lid
di-a-per	fe-si-val	Ka-len-dar
dif-fi-cult	fic-ti-on	kil-der-kin
dig-ni-ty	fi-li-al	kins-wo-man
di-mi-nish	fir-ma-ment	kna-ve-ry
di-o-cese	fi-stu-la	La-ti-tude
dis-co-ver	for-ge-ry	lau-da-ble
do-ci-ble	fu-ne-ral	le-ga-cy
dun-ge-on	Gal-le-ry	le-ve-ret
du-ra-ble	gar-ri-som	li-ber-ty
E-bo-ny	ge-ne-ral	lot-te-ry
e-di-fy	glo-ri-ous	loy-al-ty
e-le-ment	gra-ci-ous	lu-na-cy
e-ne-my	Har-mo-ny	Mag-ni-fy
e-pis-tle	ha-sti-ly	ma-jes-ty
e-qui-page	he-re-sy	man-si-on
e-sta-blisch	hi-di-ous	ma-ri-ner
e-ter-nal	ho-mi-ly	me-mo-ry
e-ven-ing	ho-nes-ty	men-ti-on
ex-a-mine	hy-po-crite	mi-li-tant
ex-am-ple	Jeo-par-dy	mi-nis-ter
ex-er-cise	je-su-it	mo-ti-on
ex-ta-cy	jo-cu-lar	mul-ti-tude
ex-ter-nal	jo-vi-al	mys-te-ry
ex-tin-guish	ju-bi-lee	Na-ti-on
ex-tir-pate	I-de-a	neg-li-gence
Fa-bu-lous	ig-no-rant	no-ti-on
fac-ti-on	i-mi-tate	nun-ne-ry

nur-se-ry	re-ceiv-ed	tes-ta-ment
Ob-sli-nate	re-co-ver	ti-mo-rous
o-ce-an	re-gi-on	ti-tu-lar
o-ni-on	re-gu-lar	to-bac-co
o-pe-rate	re-me-dy	to-ge-ther
or-na-ment	re-pro-bate	tra-ge-dy
or-tho-doxy	re-si-due	ty-ran-ny
Pa-ci-fy	re-ve-rence	tre-a-che-ry
pa-ra-ble	ri-di-cule	tur-pen-tine
par-ti-cle	ru-di-ment	Va-can-cy
pas-sen-ger	ruf-ti-cal	va-ga-bond
peace-a-ble	Sa-cra-ment	va-li-ant
pe-nal-ty	sa-la-ry	va-ni-ty
pe-nu-ry	fa-tif-fy	ve-he-ment
per-se-cute	fa-vi-our	ven-ge-ance
pi-ti-ful	fe-cu-lar	ve-ni-son
po-li-cy	fe-ni-or	vic-to-ry
po-pe-ry	fe-pa-rate	vi-o-lin
pu-ri-ty	fe-pul-chre	vo-ta-ry
pha-ri-sees	fe-ri-ous	U-ni-on
pre-ci-ous	fin-gu-lar	u-ni-verse
pre-va-lent	spec-ta-cle	ut-ter-most
pri-mi-tive	sto-ma-cher	Wag-gon-er
pri-son-er	sus-te-nance	wan-ton-ness
pro-ba-ble	sy-ca-more	war-ri-or
pro-phe-cy	syl-la-ble	wed-nef-day
Qua-li-fy	fy-na-gogue	wil-der-ness
qua-li-ty	Ta-bu-lar	wor-thi-ly
quan-ti-ty	ta-pe-stry	Yef-ter-day
ques-ti-on	te-di-ous	Zeal-ous-ly
Ra-ri-ty	ter-ri-ble	zo-di-ack

*Sentences consisting of Words of One, Two, and
Three Syllables.*

Those of Three Syllables are to be divided
as followeth.

L E S S O N I.

Mer-ci-ful	Re-mem-bers
Na-ti-ons	Va-ni-ty
De-li-ver	Re-mem-brance
Ac-cord-ing	E-ver-more
Pi-ti-eth	

1. **G**OD be merciful unto us, and bless us, and cause thy Face to shine upon us.

2. That thy way may be known upon Earth, thy saving Health unto all Nations.

3. Make haste, O God, to deliver me; make haste to help me, O Lord.

4. Let thy Mercy, O Lord, be upon us, according as we hope in thee.

5. Like as a Father pitith his Children, so the Lord pitith them that fear him.

6. For he knoweth our Frame; he remembers that we are but Dust.

7. The Lord knoweth the Thoughts of Man that they are but Vanity.

8. The Face of the Lord is against them that do Evil, to cut off the Remembrance of them from the Earth.

9. Blessed be the Name of the Lord from this Time forth, and for evermore.

II.

Right-e-ous	Ex-cel-lent
Re-mem-brance	Pe-ri-sh-ed
Ho-li-ness	De-sir-ed
E-ne-mies	Won-der-ful

1. **R**ejoice in the Lord, O ye Righteous, for Praise is comely to the Upright.
2. Sing unto the Lord, O ye Saints of his; and give Thanks at the Remembrance of his Holiness.
3. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine Enemies.
4. O Lord our God, how excellent is thy Name in all the Earth, who hath set thy Glory above the Heavens.
5. The Lord is King for ever and ever: the Heathens are perished out of the Land.
6. Be glad in the Lord, and rejoice, ye Righteous; and shout for joy, all ye that are upright in Heart.
7. One Thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the Days of my Life, to behold the fair Beauty of the Lord, and to enquire in his Temple.
8. O that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men.

III.

Re-mem-ber	Con-si-der
Cre-a-tor	Pro-fit-ed
Ae-know-ledge	E-ter-nal
Di-li-gence	Glo-ri fy
Com-mand-ments	A-no-other

1. **R**Emember now thy Creator in the Days of thy Youth, while the Evil Days come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them.
2. In all thy Ways acknowledge him, and he shall direct thy Paths.
3. Keep thy Heart with all Diligence, for out of it are the issues of Life.
4. My Son, keep my Words, and lay up my Commandments with thee.
5. Consider the Work of God, for who can make that strait, which he hath made crooked?
6. What is a Man profited, if he gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul?
7. He that loveth his Life shall lose it: and he that hateth his Life in this World, shall keep it to Life Eternal.
8. Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.
9. This is my Commandment, that you love one another, as I have loved you.

Words

Words of Four and Five Syllables.

A	-Bo-mi-nate	hu-ma-ni-ty
	a-bo-mi-na-ble	hu-mi-li-ty
	an-ti-pa-thy	hy-po-cri-sy
	at-te-nu-ate	Im-ma-cu-late
	Bar-ba-ri-ty	in-vi-o-late
	be-ha-vi-our	in-fir-mi-ty
	be-ne-fi-cence	in-te-gri-ty
	be-ne-vo-lence	La-fci-vi-ous
C	a-pa-ci-ty	le-gi-ti-mate
	ca-la-mi-ty	Ma-tu-ri-ty
	con-di-ti-on	mu-ni-fi-cence
	con-ta-gi-on	Na-ti-vi-ty
D	De-bi-li-ty	no-to-ri-ous
	de-ge-ne-rate	O-be-di-ent
	di-rec-ti-on	out-ra-ge-ous
	di-vi-si-on	ob-scu-ri-ty
E	E-ter-ni-ty	Pa-the-ti-cal
	e-sta-blis-hed	per-spi-cu-i-ty
	e-la-bo-rate	pro-ge-ni-tor
	e-qui-vo-cate	pro-pri-e-tor
F	Fer-ti-li-ty	pro-fes-si-on
	fru-ga-li-ty	Re-sur-rec-ti-on
G	Gram-ma-ti-cal-ly	ri-di-cu-lous
H	Ha-bi-tu-ate	Sa-ga-ci-ty
	ha-bi-tu-al	Vi-va-ci-ty
M	har-mo-ni-ous	ux-o-ri-ous

Sentences consisting of Words of One, Two,
Three, Four, and Five Syllables.

Those of four and five Syllables are to be
divided as followeth,

IV.

In-ha-bi-tants
Sal-va-ti-on
Boun-ty-ful-ly
In-te-gri-ty
Un-de-sil-ed

Tes-ti-mo-nies
I-ni-qui-ty
Con-si-der-eth
E-ver-last-ing

1. **L**ET all the Earth fear the Lord ; let
all the Inhabitants of the World
stand in awe of him.

2. The Lord is my Light and my Salva-
tion : whom shall I fear ? The Lord is the
Strength of my Life ; of whom then shall
I be afraid.

3. I will sing unto the Lord, because he
hath dealt bountifully with me.

4. Judge me, O Lord, for I have walked
in mine Integrity, I have trusted also in the
Lord, therefore shall I not slide.

5. Blessed are the Undefiled in the Way,
who walk in the Way of the Lord.

6. Blessed are they that keep his Testimo-
nies, & that seek him with their whole Heart.

7. They also do no Iniquity ; they walk
in his Ways.

8. Blessed is he that considereth the Poor.

9. Blessed be the Lord God of *Israel*, from
everlasting to everlasting. *Amen* and *Amen*.

Un-der-stand-ing	Ex-cel-len-cy
Prof-pe-ri-ty	What-so-e-ver
Ad-ver-si-ty	De-struc-ti-on
In-struc-ti-on	Who-so-e-ver
Hu-mi-li-ty	E-ver-last-ing
Cor-rec-ti-on	Com-mu-ni-on

1. TRUST in the Lord with thine Heart,
T and lean not to thine Understanding.

2. In the Day of Prosperity be joyful, but
in the Day of Adversity consider: God also
hath set the one over against the other, to the
end that Man should find nothing after him.

3. Hear, ye Children, the Instruction of a
Father: and attend to know Understanding.

4. By Humility and the Fear of the Lord,
are Riches, and Honour, and Life.

5. Foolishness is bound up in the Heart
of a Child, but the Rod of Correction shall
drive it far from him.

6. Wisdom is a Defence, and Money is a
Defence, but the Excellency of Knowledge
is, that it giveth Life to them that have it.

7. All Things whatsoever ye would that
Men should do unto you, do ye even so unto
them, for this is the Law and the Prophets.

8. Enter ye in at the strait Gate; for wide
is the Gate, and broad is the Way, that
leadeth to Destruction, and many there be
which go in therewith.

9. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

10. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

VI.

Un-righ-te-ous-ness	Ex-tin-guish-ed
Sim-pli-ci-ty	Im-mor-ta-li-ty
Ma-li-ci-ous	Vi-si-ta-ti-on
In-qui-si-ti-on	I-ma-gi-na-ti-on
Ma-ni-fes-ta-ti-on	Mul-ti-ply-ing
Un-pro-fi-ta-ble	Foun-da-ti-on

1. **L**OVE not Unrighteousness, ye that be Judges of the Earth: Think of the Lord with a good Mind, and in Simplicity of Heart seek him.

2. Into a malicious Soul Wisdom shall not enter, nor dwell in the Body that is subject to Sin.

3. Inquisition shall be made into the Counsels of the Ungodly; and the Sound of his Words shall come unto the Lord, for the Manifestation of his wicked Deeds.

4. Beware of Murmering, which is unprofitable; and refrain from Backbiting.

5. When our Life is extinguished, our Body shall be turned into Ashes, and our Spirits shall return to God.

6. Though

6. Though they be punished in the Sight of Men, yet is their Hope full of Immortality.

7. In the Time of their Visitation they shall shine, and run to and fro like Sparks among the Stubble.

8. The Ungodly shall be punished according to their own Imaginations, which have neglected the Righteous, and forsaken the Lord.

9. For those who despise Wisdom and Virtue are miserable; and their Hope is vain, their Labours unfruitful, and their Works unprofitable.

10. The multiplying Brood of such shall not thrive, nor take deep rooting from Bastard slips, nor have any fast Foundation.

VII.

Un-righ-te-ous	E-ver-lait-ing
Me-mo-ri-al	Mi-se-ra-ble
Di-li-gent-ly	Un-cer-tain-ty
Com-mu-ni-cate	Cor-rup-ti-ble
O-ver-see-ing	Ta-ber-na-cle
Un-der-stand-ing	Ex-e-cu-ting
Ex-pe-ri-ence	Ge-ne-ra-ti-on
Con-jec-tu-reth	Gra-ci-ous-ly
Ef-ti-ma-ti-on	Af-flic-ti-on
Im-mor-ta-li-ty	

11. **G**OD shall shake the Unrighteous, and they shall be utterly laid waste and be in Sorrow, and their Memorial shall perish.

2. I learned diligently, and do communicate freely; I do not hide Riches.
3. Having all Power, overseeing all Things, and going through all Understanding, pure, and most subtle Spirits.
4. If a man desire much Experience, Wisdom knoweth all Things of old, and conjectureth aright what is to come.
5. For his Sake I shall have Estimation, by his Means I shall obtain Immortality.
6. I shall leave behind me an everlasting Memorial to them that come after me.
7. The Thoughts of Mortal Men are miserable; and our Devices are uncertainty.
8. For the corruptible Body presseth down the Soul; and the earthly Tabernacle weigheth down the Mind that museth upon many Things.
9. Executing the Judgments upon them by little and little, thou gavest them piace for Repentance, not being ignorant that they were a naughty Generation, and that their Malice bred it in them.
10. O Lord, be thou graciously pleased to look upon our Afflictions.

LESSON I.

Be-gin-ning	De-light-ful
Cre-a-ted	Pa-ra-dise
Ex-cel-lent	Com-mit-ted
Righ-te-ous	Ap-point-ed

-do of the CREATION, Gen. I. and II.



THE World in which we live, was in the Beginning of Time created by God. The Heavens and the Earth, Birds, Beasts, Fishes, and other Creatures, and last of all, *Adam*, the first Man, were created by God, and placed in this lower World. God thought it not good that Man should be alone; he therefore took one of the Ribs of *Adam*, and made a Woman to be an Help meet for him. She being brought to *Adam*,

he

he said, This is now Bone of my Bone, and Flesh of my Flesh; she shall be called *Woman*, because she was taken out of Man.

Our first Parents were made more excellent and perfect than other Creatures here below; for God made them good and righteous; he also gave them power over the other Creatures. The Lord planted a delightful Garden, which was called *Eden*, and sometimes *Paradise*. Here he placed *Adam* and *Eve*, and committed the Culture and Dressing of it to them. Whence we may learn that no one ought to be idle, since God appointed Work for our first Parents before the Fall, in *Paradise* itself. Thus were *Adam* and *Eve* as happy as they could desire, 'till they ceased to be so by sinning against God.

II.

O-be-di-ence	Dif-po-si-ti-on
Par-ti-cu-lar	Temp-ta-ti-on
Di-fec-ti-on	Di-li-gent-ly
Pos-te-ri-ty	Re-co-ve-ry
Ac-cord-ing-ly	

Of the Sin and Fall of our first Parents.

Gen. iii.

IT pleased God to make Trial of the Obedience of our first Parents. He therefore gave them a particular Law, by which they were

were forbidden, upon pain of Death, to eat of the Fruit of a certain Tree, called *The Tree of Knowledge of Good and Evil.* The Devil Envyng Man the Happiness he was in, made use of a Serpent to tempt *Eve* to eat of the Fruit of this Tree. She, instead of going to God for Counsel and Direction, cast off her Dependance upon him, and was perswaded to break the Law which God had given them. - She first eat of the Fruit herself, and then gave to her Husband, who did also eat of it.

Thus were they deprived of the Happiness they enjoyed. And not only so, but they did much Hurt to their Posterity. The Image of God, after which they were created, was defaced; and they, and all that descended from them, *Jesus Christ* only excepted, were subject to Sin and Death, both temporal and eternal. Accordingly we find an evil Disposition within us, with which we are all born. We ought therefore to labour to subdue and mortify this evil Disposition; to keep out of the Way of Temptations as much as we can; to watch diligently over our own Hearts; to use all proper Means for the Recovery of that Likeness and Resemblance our first Parents bore to God; that in the End we may be happy in the Enjoyment of him, in his Kingdom for ever.

III.

Cre-a-ti-on
Cor-rup-ti-on
I-ma-gi-na-ti-on

Con-ti-nu-al-ly
Un-pu-nish-ed
Im-me-di-ate-ly



Of the Flood. Gen. vi. vii.

A BOUT 1600 and 50 Years after the Creation of the World, Mankind grew so wicked, that God speaking after the Manner of Man, said, that it repented him that he had made Man upon the Earth. To so great a Degree of Corruption were People arrived, that *every Imagination of the Thoughts of their Hearts was only Evil continually.* God therefore resolved to destroy Mankind by a Flood. For he would not suffer so much Wick-edness to go unpunished. My Spirit, said God, shall not always strive, nor continue to abide with Man. However, God did not immediately cut them off, but allowed them 120 Years to repent in.

IV.

De-struc-ti-on
Se-ve-ri-ty
Im-pe-ni-tent

In-struc-ti-on
In-ha-bitants

DURING the Time that the Ark was preparing, wherein *Noah* and his Family were to be saved from Destruction, People were called upon to repent, and turn from their Sins. For this purpose *Enoch* and *Noah* were sent to preach to them, and to try to reclaim them from their Evil Ways. We have here an Example of the Forbearance of God, and a plain Proof that he desired more the Amendment than the Punishment of Sinners. We have moreover an Instance of the Justice and Severity of God against impenitent Sinners. For the People, to whom those righteous Men were sent, rejected the wise Counsels and Instructions which they gave them, and remained obstinate in their Sins. God, therefore, as he had threatened, sent a Flood of Waters upon the Earth, and destroyed the Inhabitants thereof. Before this Destruction came, God took *Enoch* to himself; for *Enoch walked with God*; that is, he feared, loved, and obeyed him.

V.

Not-with-stand-ing	Pre-ser-va-ti-on
De-struc-ti-on	Pro-por-ti-ons
In-stru-men-tal	Di-rec-ti-ons
Pro-tec-ti-on	Ques-ti-on-less
Pro-spe-ri-ty	Ge-ne-ra-li-ty

Of the Preservation of Noah and his Family.

Notwithstanding the Wickedness of Men Noah kept himself from being corrupted by their Evil Example. He lived a just Life, and so found favour in the Eyes of the Lord. Observe here, that good People are not only safe under the Protection of God themselves, but are often instrumental in procuring Safety and Prosperity to their Families.

In Order to the Preservation of this good Man, he was commanded by God to prepare an Ark of Wood, which would swim upon the Surface of the Water. He was told by God the exact Proportions it was to have, and was very careful in observing the Directions he received from him. This Ark was many Years in preparing. And though the stupid World were questionless informed of the Design of it, yet so thoughtless were they of themselves, that they neglected to amend their Lives. *They did eat, they drank, married Wives, they were given in Marriage, until the Day that Noah entered into the Ark, and the Flood came and destroyed them all.*

For as they were wholly set upon the Pleasures of this Life, they did not fear the Judgment God had threatened. How near does this Behaviour resemble that of the Generality of Christians, who knowing the dreadful Punishments God has threatened to the Wicked at the Day of Judgment, do, notwithstanding, neglect to prepare for that terrible Time, and so are surprised by Death, as these were by the Waters of the Flood? Our Saviour has forewarned us, that he will come to Judgment at a Time he is not looked for; and that many will be surprised by his sudden Appearance, as those were who lived in the Days of *Noah*.

VI.

Ge-ne-ra-ti-on	Dis-tin-guish-ing
Punc-tu-al-ly	Dis-o-be.di-ence
Ex-ceed-ing-ly	Ac-know-ledg-ment
Con-ti-nu-ed	Ac-cep-ta-ble

WHEN the Time was come, that God would no longer bear with the Sins of Men, he said unto *Noah*, *Come thou and all thy House into the Ark; for thee, I have seen righteous before me in their Generation.* So *Noah* and his Wife, and his three Sons and their Wives, went into the Ark.

To replenish the Earth again with all Kinds of Creatures, God commanded *Noah* to take to him into the Ark, of clean Beasts and Fowls

which are fit for Sacrifices, by Sevens, that is seven Pair or Couple, the Male and his Female; and of Beasts and of Fowls which were unclean, and so not fit for Sacrifice by two, the Male and his Female; which *Noah* punctually obeyed. When they were all entered into the Ark, God shut them in. Then the Windows of Heaven were opened, and the Waters prevailed exceedingly upon the Earth, insomuch that all the high Hills, which were under the whole Heavens, were covered. And all Creatures that lived upon the Earth died, save what were with *Noah* in the Ark. A deadful instance this of the Vengeance of Almighty God against Sinners, which would make us fear to provoke him, who can punish us many Ways. *Noah* continued in the Ark till he was ordered by God to come out of it; he afterwards built an Altar, and offered Sacrifice and Praise to God for his distinguishing Mercy, in saving him from the punishment inflicted on the rest of Mankind, for their Sin and Disobedience. This Acknowledgment was so acceptable to God that he promised never more to drown the World by the Waters of a Flood; of this the Rainbow, though it no doubt appeared before, was made a Token or Pledge.

VII.

De-ter-min-ed	In-ter-ced-ed
A-bo-mi-na-ti-on	Per-ad-ven-ture
Un-na-tu-ral	In-ha-bi-tants

*Of the Destruction of Sodom and Gomorrah,
by Brimstone and Fire from Heaven. Gen. xix.*



THE People of *Sodom* and *Gomorrah* being very wicked, God determined within himself to make them Examples of his Vengeance, that others might take Warning by their Punishment. They were so puffed up with the Thought of their Wealth, that they ceased to have any Respect either for God or Man. They were haughty, and committed Abominations before me, says God, in the Prophecy of *Ezekiel*. They were guilty of abominable Uncleanness, burning in unnatural Lusts one towards another.

G

By

By these, and the like Crimes, God was provoked to destroy them. Abraham interceded with God to spare the Place for the Sake of a few righteous Men, that might peradventure be found therein. And upon his pleading with God, he promised to spare the City, if but ten righteous Persons could be found therein; but there being not even so small a Number there, God sent the Judgment upon them which he had threatened. For the Lord rained upon *Sodom* and *Gomorrah* Brimstone and Fire; and he overthrew those Cities, and all the Inhabitants of them.

VIII.

A-bo-mi-na-ble | Pre-ser-va-ti-on | Pa-nish-ment

IF but ten righteous Men could have been found in *Sodom*, the Place would have been spared for their Sakes. Good People are a blessing to the Place where they live, and sometimes a Means to keep off the Judgment of God from it. But tho' there were not enough to prevail with God to spare *Sodom*, yet he found out a Way for *Lot* to escape out of it. *Lot's* righteous Soul was vexed from Day to Day with their wicked and abominable Practices. God therefore sent two Angels to *Lot* to warn him to depart out of the City. He had two Sons in Law, who were espoused or married to two of his Daughters. These he acquainted with the Message that

was brought him by the Angels, how that the Lord would destroy the Place. But they mocked at him, and would not quit the Place; they therefore perished in the Flames which consumed the City. What a lively Picture is this of the Punishment of the Wicked in Hell Fire! How many are there who when they are told of the Lake of Fire and Brimstone, make a mock at it, and will not believe it, till like the Sons in Law of *Lot*, they come to feel its scorching Heat, as they did the terrible burning of *Sodom* and *Gomorrah*?

IX.

In-ten-ti-on

In-struc-ti-ons

En-dea-vour

Dex-te-rousf-ly

En-cou-rag-ed

Im-pa-ti-ent

Of Esau and Jacob. Gen. xxv. and xxvii.



ESAU and Jacob were the two Sons of Isaac, by *Rebecca* his Wife. They were Twins, but *Esau* was the First born, *Isaac*

loved *Esau*, and *Rebecca* loved *Jacob*. *Esau* being the eldest, *Isaac* intended to bless him, and make him his Heir. *Rebecca* was sensible of her Husband's Intention, and endeavoured all she could to obtain the Blessing for her younger Son *Jacob*. She was encouraged herein, having been told by God, before the Children were born, that the Elder should serve the Younger. *Esau* too had been so profligate as to sell his Birthright to his Brother *Jacob*, for so mean a Price as a Mess of Pottage.

Now when *Isaac* was old, and his Eyes were dim, so that he could not see, he called for *Esau* his eldest Son, to give him the Blessing he had all along intended him. *Rebecca* hearing what *Isaac* had said, contrives to deceive him in the following Manner. She puts on *Jacob* the Apparel of *Esau* his Brother, and makes a savoury Meat for him to carry to his Father; she withal covered the Smoothness of his Neck and Hands with the Skin of Kids, that he might pass with his ancient Father for his eldest Son *Esau*, who was an hairy Man; then she bids him tell his Father a downright Lie. These Instructions were so dexterously followed by *Jacob*, that he gained the Blessing his Mother was so impatient for him to have. But the manner of his getting it, was, without all Doubt, highly displeasing to God.

Di-rec-ti-on | What-so-e-ver | A-bo-mi-na-ti-on
Tough God had told *Rebecca* that the Elder should serve the Younger, yet were both *Rebecca* and *Jacob* highly to blame; the one for the Cheat she put upon her Husband; and the other for the Lie which he told his Father. Lying, whatsoever is the Pretence for it, is hateful and abominable in the Sight of God. If we observe what followed after this, we shall have Reason to conclude that both *Rebecca* and *Jacob* were punished for this Sin.

Esau threatening to slay *Jacob*, for thus depriving him of his Father's Blessing, put *Rebecca* into so great a Fright as obliged her to send her beloved Son away to his Uncle *Laban*. She indeed intended to part with him only for a few Days, but it proved to be twenty Years before he returned: nor does it appear she ever saw him afterwards. Her Concern lest *Jacob* should take to Wife one of the Daughters of *Heth* was so great, that she says she was weary of her Life. So that *Rebecca* had her Share of Trouble after this Evil Practice.

XI.

Af-flic-ti-on | Pos-ses-si-ons | Dis-si-mu-la-ti-on
MANY Afflictions befel *Jacob* after he had got his Father's Blessing. *Abraham*

sent a Servant to provide a Wife for his Son *Isaac*, but *Jacob* was forced to go himself, not a servant for him. He was but meanly furnished for his Journey, cheated in his Marriage, and obliged to be a Servant to *Laban* twenty Years. These and many other Troubles came upon him, after he had deceived his ancient Father.

Jacob seems to have had a just Sense of his Afflictions; for when *Pharaob* King of *Egypt* asked him how old he was, he made him this Answer, in the XLVIIth. Chapter of *Genesis*; *The Days of the Years of my Pilgrimage are One Hundred and Thirty Years; few and evil have the Days of the Years of my Life been.*

How like is *Esau's* selling his Birthright for a Mess of Pottage, to the Practice of those, who forfeit their Title to Happiness in the Kingdom of Heaven by indulging themselves in sinful Pleasures.

If God sees it best for us to have Riches in this World, he will in his wise Providence direct us how to gain them lawfully. Therefore never let us suffer ourselves to be prevailed with to practice Lying, Dissimulation, Fraud, or to use any other indirect Method for the obtaining thereof; for by so doing, we shall rather bring a Curse upon ourselves than a Blessing, even though we should be so fortunate as to get what we desire.

De-struc-ti-on
Im-me-di-ate-ly

Ish-ma-el-ites
Con-ster-na-ti-on

Joseph sold by his Brethren into Egypt.



JACOB had twelve Sons, but he loved *Joseph* more than all his other Children, for which Reason his Brethren hated him. It fell out that they kept their Flocks at some Distance from Home. So *Jacob* sent his Son *Joseph* to enquire after his Brethren's Welfare. They seeing him a great Way off, immediately consulted together to kill him, and agreed to tell their Father that some wild Beast had devoured him. To put them by their wicked Purpose, *Reuben* proposes to cast him into a Pit in the Wilderness, wherein there was no Water, intending to take him out, and deliver him again to his Father. But sitting down to refresh themselves, they saw a Company of *Ishmaelites*,

who were going with Camels laden into *Egypt*. By this time *Judah* began to relent and to discourse with his Brethren as follows. --What Profit is it if we slay our Brother, and conceal his Blood? He is our Flesh and our Brother. So he proposed to sell him to the *Ishmaelites*, to which they agreed, and received for him twenty pieces of Silver; and *Joseph* was carried into *Egypt*. *Ruben* not being privy to this, went into the Pit, in order to take *Joseph* out of it; and when he found him not he was in a mighty Consternation, and rent his Cloaths, supposing he was dead. But upon his Brethren telling him what they had done, he agreed with them in the Story they had before contrived, to deceive their ancient Father.

XIII.

En-ter-tain-ment	In-con-ve-ni-ence
Op-por-tu-ni-ty	Foun-da-ti-on
Temp-ta-ti-on	Per-ad-ven-ture

IN the former Lesson we have a striking Example of the sad Effect of Envy and Malice, and from thence may learn how dangerous it is to harbour and entertain them in our Breasts; and how easily Men proceed from one Sin to another. *Joseph's* Brethren first conceived Malice against him, which they too readily gave Entertainment to; then they refused so much as to speak peaceably to him. And when an Opportu-

nity offered, they conspired together to kill him. To cover their intended Murder, they invented a Lie, which was to be told their Father. The safest Way is never to give Place to the Devil, but to reject his Temptations; for if we comply in any Instance, we know not where we shall stop.

Parents too may here see the Folly and Inconvenience of making a Difference between their Children, and expressing more Love to some than to others: for this was one great cause of *Joseph's* being hated by his Brethren. Parents no doubt may love those Children best, who by their virtuous Behaviour deserve best; but great Care should be taken not to give any visible Marks of this Love; because this often lays a Foundation for Envy betwixt Brethren and Sisters, who ought to be dear to each other. And the favourite Child peradventure loses more than he gets by the Parent's Partiality.

XIV.

In-fi-nite-ly	Not with-stand-ing
Af-flic-ti-ons	En-ter-tain-ed
So-li-ci-ted	Op-por-tu-ni-ty
Temp-ta-ti-ons	Ex-a-mi-na-ti-on
So-li-ci-ta-ti-on	Ex-pec-ta-ti-on

THough *Joseph* was sold for a Servant into *Egypt*, yet God was with him, and prospered him in all that he did. He

moreover blessed the House of his Master for his Sake. This made him to be greatly esteemed by his Master, insomuch that he made him Overseer of his whole House, and put all that he had into his Hands. *Joseph* had not been long in this prosperous Condition, when he was solicited by his Mistress to commit Unchianeness with her. She pressed him Day after Day, but no Promises could prevail on him to commit so great a Crime. It is dangerous both to run into Temptations, and to give Ear to them, when they present themselves before us. *How*, said he *can I do this great Wickedness, and Sin against God?* Notwithstanding *Joseph's* Denial, she still entertained Hopes of bringing him to a Compliance. To this End she watched for an Opportunity to have him alone with her in the House. And when she had found one, she laid violent Hands upon him; but he again refused to comply with her; and leaving his Garment, which she had laid hold of, in her Hands, he fled and got out.

Joseph having thus bravely repulsed his Mistress, and rejected all her Offers, she turns her Love into Hatred, and resolved to be revenged on him when her Lord came Home. To this End she accused him of making an attempt upon her. *Potipher* his Master, hearkens to the Report of his Wife, and *Joseph*, though innocent, was

punished, as if he had been Guilty; for his Master ordered him to be cast into Prison, which proved a Means of *Joseph's* higher Advancement.

XV.

In-ter-pre-ta-ti-on	In-te-grity
Ac-cord-ing-ly	Af-flic-ti-on
Re-pu-ta-ti-on	O-be-di-ence
Sa-tis-fac-ti-on	Fi-de-li-ty.

THIS Punishment would have been very grievous to *Joseph*, but that God, who rewards injured Innocence, was with him in the Prison, and gave him Favour in the Sight of the Keeper of it. So that *Joseph* had Authority over all the other Prisoners, and not any Thing was transacted, which *Joseph* had not a Hand in.

Some Time after, two of the Servants of *Pharaob*, King of *Egypt*, his chief Butler, and chief Baker, were for ill Behaviour thrown into Prison. While they were under this Confinement, each of them dreamed a Dream, about the Interpretation of which they were not a little perplexed. But when they told their Dreams to *Joseph*, he gave the Interpretation thereof; which accordingly came to pass in three Days. This got *Joseph* so much Reputation, that he was two Years

Years after sent for to expound two of King *Pharaoh's* Dreams, which none of the Wise Men of *Egypt* were able to interpret. This he did to the Satisfaction of the King; but he was so humble as to ascribe all his Skill in these Matters to God; *God*, says he, *shall give Pharaoh an answer of Peace.* Hereupon *Joseph* was entirely released from Prison, and greatly advanced in the King's Court, and made, next under the King, Chief Governor of *Egypt*. The Providence of God was very remarkable in this Affair of *Joseph*, for he was a means of saving his Father and Brethren alive in the sore Famine, which afterwards happened in those Parts. We have here an eminent Example of the Providence of God, who is able to bring good out of evil; but this does by no Means warrant our doing Evil, that Good may come of it. Let us always hold fast our Integrity, depending upon God, and doing our Duty in that State of Life, whatever it be, in which he has placed us, and if Afflictions should come upon us for so doing, God will make them turn to our Good. This he sometimes does in this World, as here in the Case of *Joseph*; but however that be, he will not fail to reward our Obedience to him in the next.

, *The*

The Parable of the merciful King and the unmerciful Servant. A Translation of Part of the XVIIIth. Chapter of St. Matthew.

THE Kingdom of Heaven is likened unto a certain King who took Account of his Servants.

2. And when he had begun to reckon, one of them was brought to him who owed him ten thousand Talents; but having not to pay, his Lord commanded him to be sold, and all that he had, even his Wife and his Children, and Payment to be made.

3. The Servant fell down before him, saying, Lord, have Patience with me, and I will pay thee all.

4. Then his Lord was moved with Compassion, and forgave him the Debt.

5. But the same Servant having an hundred Pence owing to him by one of his Fellow-servants, he laid his Hands on him, and took him by the Throat, saying, pay me that thou owest; his Fellow-servant fell down at his Feet saying, have Patience with me, and I will pay thee all.

6. And he would not, but cast him into Prison till he should pay the Debt.

7. When his Fellow-servants saw what was done, they were very sorry and came and told it to their Lord.

8. His Lord called him, and said unto him, O thou Wicked Servant, I forgave

thee all thy Debt; because thou desiredst me; shouldst not thou have had Compassion on thy Fellow-servant, even as I had Pity on thee?

9. And the Lord was angry, and delivered him to the Tormentor till he should pay all that was due to him.

10. So shall your heavenly Father do also to you, if you from your Heart forgive not every one his Brother their Trespasses.

Sentiments of Princes and great Men concerning Religion, and a future State, related by Bishop Lloyd and others.

SENNACHERIB going with his Army against Egypt, it came to pass one Night that a Plague of Mice came upon him, and disarmed his whole Army, by gnawing in Pieces their Harnesses of Leather. In Memory whereof the Statue of this Prince was erected in Stone, holding a Mouse in his Hand, with this Inscription; *Whosoever beholdeth me, let him learn to be Religious.*

Cyrus, the Emperor of Persia, after he had been long attended by numerous Armies and a vast Train of Courtiers, ordered this Inscription to be engraved on his Tomb, as an Admonition to all Men of the approach of Death, and the Dissolution that follows it, viz. "O Man! whosoever thou art, and whencesoever thou comest, know, that thou

wilt come to the same Condition that I am now in; I am *Cyrus*, who brought the Empire to the *Perſians*: Do not envy me, I beſeech thee, this little Piece of Ground which covereth my Body."

King *Philip* of *Macedon*, a great and wise Prince, was ſo apprehenſive of the dangerous Charms of earthly Grandeur and Pleaſure, that he appointed one of his Pages to call upon him every Morning, to remind him of his Mortality, and to ſay, REMEMBER, Sir, YOU ARE A MAN; as if they only were quaſified to enjoy earthly Greatneſs, who also remember that they muſt ſoon part with it.

Our own Chronicles give an Account of the great uneaſineſs of King *Richard III.* after the Murder of his two Nephews, the Sons of King *Edward IV.* who was ſo haunted by continual Fears and Suspicioſs, that he conitantly wore private Armour, and uſually kept his Hand upon his Dagger.— He ſtarted frequently out of his ſleep, or rather ſlumber, for he had no ſound ſleep, fancying that ſomebody rapt at his Chamber Door, and would call for his Armour. He was particularly troubled in Mind the Night before the decisive Battle of *Bosworth*, in *Leicestershire*, which he fought with the Earl of *Richmond*, his Rival, and in which he was flain, being often heard to cry out as he lay in his Bed, *Take away these Children*

from me. So that we see Religion can torment those whom it cannot reclaim; it has a piercing Goad, for those who will not submit to its easy Yoke.

King Charles I. of *England*, having (as he confessed,) passed two Acts contrary to his Conscience, the one to the prejudice of the Churches of *England* and *Scotland*, and the other for the Death of the Earl of *Stafford*, he is reported to have lamented them all the Days of his Life; and though he met the Rebukes of Divine Providence in the long Train of Afflictions and Disappointments which afterwards attended him, when he was told that his Death was resolved on, he said, “I have done what I could to save my Life, without losing my Soul; God’s Will be done.”

Hugo Grotius, notwithstanding his reputation for Learning, and though he was as great a Scholar as any Age of the World ever produced, yet when he came to die, wished he could change Conditions with *John Ulchrist*, who was a devout harmless poor Man in his Neighbourhood, who spent several Hours Daily in Prayer & religious Exercises.

Cardinal *Wolsey* was first Minister of State to King *Henry VIII.* and in great Favour with him. He was a proud, insolent, and vicious Prelate, and falling under Disgrace, he was sent for by the King; but dying in

his Journey between York & London, he left this Testimony behind him, to the Honour of Religion and Virtue, *viz.* "Had I served my God, as zealously as I have served my Prince, he would not have forsaken me in my old Age."

Sir John Mason, who was Privy Counsellor to four Princes, and admitted to the most important Transactions of State thirty-four Years together, delivered himself thus; "All my Experience and Enquiry into Things, has brought me to these solid Thoughts, *viz.* Seriousness is the greatest Wisdom; Temperance the best Physic; a good Conscience the best Estate."

Sir Thomas Moore, who was Lord High-Chancellor of England, in the Reign of King Henry VIII. used these wise Sentences,

"The World is undone by looking at Things at a Distance."

"To aim at Honour here, is to set a Coat of Arms over a Prison Gate."

"He that is covetous when he is old, is like a Thief that steals when he is going to the Gallows."

"The greatest Punishment in this World is to have our Wishes."

"We go to Hell with more pains than we might go to Heaven with."

"Who would not send his Alms to Heaven? who would not send his Estate whither he is to be banished?"

When his Sons complained how little they gained under him; "I will do Justice, said he, for your sake, to any Man, and will leave you a Blessing." It was also said of him, that being once sent for by the King when he was at his Prayers in public, he returned for Answer, "He would attend him when he had first performed his Service to the King of Kings."

QUESTIONS, with ANSWERS, out of
the HOLY SCRIPTURES.

Q. WHO was the first Man?

A. Adam.

Q. Who was the first Woman?

A. Eve.

Q. Of what did God make Man?

A. God made Man of the Dust of the Earth.

Q. Of what did God make Woman?

A. Of one of the Man's Ribs.

Q. Where did Adam and Eve dwell?

A. In Paradise.

Q. What cast Adam out of Paradise?

A. Sin.

Q. Who was the best Man?

A. The Man Jesus Christ.

Q. Who killed Abel?

A. Cain.

Q. Who was the first Martyr?

A. Abel.

Q. Who was the oldest Man?

A. Methusalem.

Q. Who was preserved in the Ark when God drowned the World?

A. Noah and his Wife, and his three Sons, Shem, Ham, and Japheth, and their Wives.

Q. Who wrestled with God?

A. Jacob.

Q. What was he called after he wrestled with God?

A. Israel.

Q. How many Sons had Jacob?

A. Twelve, of whom came the Twelve Tribes of Israel.

Q. What were their Names?

A. Reuben, Simeon, and Levi, Judah, Issachar, Zebulon, Joseph, Benjamin, and Dan, Naphtali, Gad, and Ashur; these were the Twelve Tribes.

Q. Who was the faithfullst Man that ever lived?

A. Abraham, who was called the Father of the Faithful.

Q. Who was the meekest Man?

A. Moses.

Q. Who was the hard heartedest Man?

A. Pharaoh.

Q. Who was the Patientest Man?

A. Job.

Q. Who was the Man after God's own Heart?

A. David.

Q. Who was the wisest Man?

A. Solomon.

Q. Who was the strongest Man?

A. Samson.

Q. Who wrote the Scriptures?

A. Holy Men of God, inspired by the Holy Ghost.

Q. Who was the first Martyr after Christ?

A. Stephen.

Q. What Death did he die?

A. He was Stoned.

Q. Where was Christ born?

A. In Bethlehem.

Q. Who was the Mother of Jesus Christ?

A. The Virgin Mary.

Q. Who

Q. Who was the reputed Father of Christ ?

A. Joseph, a Carpenter.

Q. Who betrayed his Lord and Master ?

A. Judas Iscariot.

Q. What did he betray him for ?

A. For the Love of Money, which is the Root of all Evil.

Q. What became of Judas after he betrayed Christ ?

A. He went out and Hanged himself.

Q. Who denied Christ ?

A. Peter.

Q. What became of Peter after denying Christ ?

A. He went out and wept bitterly.

Q. Who condemned Christ ?

A. Pontius Pilate.

Q. Who crucified Christ ?

A. The Jews.

Q. Out of whom did Christ cast seven Devils ?

A. Mary Magdalen.

Q. Who was the beloved Disciple of Jesus Christ ?

A. John.

Q. Who forsook Christ for the Love of the World ?

A. Demas.

Q. Who are the best Children ?

A. They that fear God, and keep his Commandments, and obey their Parents.

Q. Who are the worst Children ?

A. They that lye, swear, steal, and break the Sabbath, and despise God, and break his holy and righteous Commandments.

Q. What becomes of the Wicked when they die ?

A. They are cast into Hell, there to be tormented by the Devil and his Angels.

A lesser Number on the left Hand of a greater, abates from it; as IV. is V. abating I; IX. is X. abating I; XL. is L, abating X. &c.

One	1	I.
Two	2	II.
Three	3	III.
Four	4	IV.
Five	5	V.
Six	6	VI.
Seven	7	VII.
Eight	8	VIII.
Nine	9	IX.
Ten	10	X.
Eleven	11	XI.
Twelve	12	XII.
Thirteen	13	XIII.
Fourteen	14	XIV.
Fifteen	15	XV.
Sixteen	16	XVI.
Seventeen	17	XVII.
Eighteen	18	XVIII.
Nineteen	19	XIX.
Twenty	20	XX.
Thirty	30	XXX.
Forty	40	XL.
Fifty	50	L.
Sixty	60	LX.
Seventy	70	LXX.
Eighty	80	LXXX.
Ninety	90	XC.
One Hundred	100 C.	Two Hund. 200 CC.
Three Hund.	300 CCC.	Four Hund. 400 CCCC.
Five Hund.	500 D.	Cne Thous. 1000 M.

Six Familiar Fables to divert Youth.

FABLE I. *Of the Dog and his Master.*

A Gentleman kept a Dog, whom he carefully fed with his own Hands, and let him loose when he was bound or tied up, in order to induce him to love him the more. But the Master directed his Servant to tie him up, and beat him; that so the Servant might seem to do all the ill Turns and the Master the good ones.

The Dog taking it unkindly to be tied up and beaten every Day, at length, when his Master let him loose, ran away; and when his Master blamed him, as one that was ungrateful and unmindful of so great Kindness by running away from him, who ever loved him, and had never beaten him, nor tied him up, but always fed him, and used him well; the Dog replied, That which your Servant doth by your Orders, I take as done by yourself.

MORAL. *Those Persons that cause others to do Evil, ought to be accounted Evil Doers themselves.*

FABLE II. *Of the Jester and Bishop.*

A Jester coming to a Bishop (who was very rich, and very covetous) on a *New-Year's-Day*, asked him for a *Guinea*, for a *New-Year's Gift*? the Prelate said, sure the Man is mad, to think I would give him so much Money! Then the Jester begs a *Shilling*; but that was too much too. The Jester then asked him for a *Farthing*; but could not obtain that either. Then he said, Reverend Father, pray bestow your *Blessing* on me for a *New-Year's Gift*? the Bishop replied, I will give thee that, my Son; kneel down. No, said the Jester, I will not have thy cheap *Blessing*, for if it was worth one *Farthing*, thou wouldest not give it to me.

MORAL. Some Men are willing to part with what will fetch them nothing, but cannot be prevailed on to do generous Action.



FABLE III. *Of the Widow and Widower joined in Wedlock.*

A *Man*, after his *Wife* was dead, whom he dearly loved, married another, and she a *Widow*, who continually told him of the virtuous and worthy Deeds of her former *Husband*; and he, to be even with her, recounted the honest Behaviour and excellent Chastity of his deceased *Wife*. It happened one Day that the *Wife* had provided a *Capon* for both their Dinners, when a poor *Man* came begging at the Door; and she, being angry with her *Husband*, gave half the *Capon* to the Poor *Man*, saying, I give thee this for my former *Husband*'s Sake; which her *Husband* hearing, he takes up the rest of the *Capon*, and gives it also to the *Begger*, saying, I give thee this for the Sake of my former *Wife*. Thus two Fools gave away their Dinner to spite each other.

MORAL. *Family Broils often end in Ruin and Destruction.*



FABLE IV. *Of the Young Man that stole Apples.*

AN old Man desired a young Fellow that stole his Apples, to come down out of the Tree, and that he would not carry away his Goods; but the young Fellow scorning his Age, regarded not his Words. Whereupon the old Man said, I have heard there is Virtue in Herbs as well as Words; he therefore pulled up Turfs of Grafs, and threw at him; at which the young Man laughed heartily in Derision of the old Man, who could think to beat him out of the Tree with Grafs. Well, says the old Man, I find neither Words nor Herbs will have any Effect on thee; I have heard that there is Virtue in Stones; which having tried, he quickly beat the young Man out of the Tree.

MORAL. If gentle Means will not reclaim the Vicious, Severity must be used.



FABLE V. *Of the Hunter and Bear.*

A Tanner came to a Hunter and bought of him the Skin of a Bear, for which he paid him ready Money. The Hunter told him he had not a Bear's Skin then, but would the next Day go a Hunting, and catch a Bear for him. The Tanner goes with him to see the Sport, and climbs up into a high Tree to keep himself out of Danger. The Hunter came to the Bear's cave, and with his Dogs forced Bruin to come out, thinking he could soon kill him with his Spear; but the Bear avoiding his thrust, threw him all along on the Ground. The Hunter knowing that these wild Beasts did not prey upon dead Carcasses, stopped his Breath, and counterfeited himself dead. The Bear smelling with his Nose put to him, that he breathed not, went away, supposing him really dead. When the Bear was gone, the Tanner came down from the Tree, and coming to the Hunter, asked him what the Bear had whispered in his Ear? The Hunter replied, he advised me for the Time to come, not to sell the Skin before I had caught the Bear.

MORAL. *To place our Dependence on an Uncertainty, is the Way to be disappointed.*



FABLE VI. *Of the Countryman and the Lawyer.*

A Countryman having a Suit depending, came to a Lawyer, who was his Council, to advise with him how he might best proceed; but the Lawyer pretends great Busyness, ordering his Servant to tell the Countryman he was not at leisure then, therefore he must go away, and come another Time. The man goes away, and returns several Times, but to no Purpose, for the Servant would not let him in: So at last he takes a fat sucking Kid under his Arm, and goes to the Lawyer's House. When he came to the Door, he gently gave the Kid a Pinch, and made it bleat; on which the Servant immediately let him in. The Countryman then turns to the Kid, saying, I thank thee, good Kid, for having made me such an easy Entrance.

MORAL. *He must be an honest Lawyer, that a Bribe will not corrupt.* I 2



*A COLLECTION of MORAL SENTENCES,
digested in Alphabetical Order.*

AS Self-Preservation is the first Principle of Nature, so Care of ourselves and our own Interest, is the first part of Wisdom.

Be studious to preserve your Reputation; if that be once lost, you are like a cancelled Writing, of no Value; and at the best you do but survive your own Funeral; for Reputation is like a Glass, which being once cracked, will never be made whole again; it will bring you into Contempt, like the Planet *Saturn*, which hath first an evil Aspect and then a destroying Influence.

Conquer your Passions; 'twill be more glorious for you to triumph over your own Heart, than 'twould be to take a Citadel, provided you be obliged for that Conquest only to Virtue, and not to Chance, and the Impetuosity of some contrary Passion.

Discretion consists in the perfect Knowledge and habitual Practice of what is fit & comely in the Duties of Life, and indeed is a Virtue highly esteemed in the World; Men being usually more content to be dishonest, than willing to appear unmannerly.

Evermore endeavour to support yourself with Courage and Hope, for all human Actions expose us to Dangers and Disasters, and whatsoever may happen, may not happen for ought you can tell: and upon some unforseen Occasion or other, many Dangers become none at all; many are averted by Providence, or shunned by Industry; and many weathered out by Patience and Equanimity.

Fear not that which cannot be avoided: 'Tis extreme Folly to make yourself miserable before your Time, or to fear that which it may be will never come, or if it does, may possibly be converted into your Felicity: for it often falls out, that, that which we most feared, when it comes, brings much Happiness with it.

Gluttony kills more than the Sword; this was the Sin that brought Death into the World; it was the eating the forbidden Fruit that ruined the whole Race of Mankind, and it is still our weak Side, where the Devil lays the most vile and dangerous Temptations: From hence proceed Sloth, Debauchery, Heaviness of Mind, and the Dissolution of all Virtues, with Prodigality, and an innumerable Train of Diseases, and Death itself.

How sublime a Thing it is to live by a Promise of Things unseen, under a thousand Discouragements and Temptations to

Infidelity. To submit our Understanding with a becoming Humility to Mysteries that are entirely above them, our Wills to the Divine Pleasure & Disposal, and to make it our Delight to do and to be in all Cases just what infinite Wisdom shall think fit to determine.

Jeer not others upon any Occasion; if they be foolish God hath denied them Understanding; if they be vicious, you ought to pity them, and not revile them; if deformed, God framed their Bodies, and will you scorn his Workmanship? Are you wiser than your Creator? If poor, Poverty was designed for a Motive to Charity, not to Contempt; you cannot see what Riches they have within. Especially despise not your aged Parents, if they be come to their second Childhood, and be not so wise as formerly, they are yet your Parents; your Duty is not diminished.

Know God and yourself, learn your Duty and do it: and when you are once humble, thankful, & heavenly-minded, you will not be displeased at what God or Man do; nothing will trouble you; or if any Thing doth it will be this, that you do Things no better, and are not more perfect.

Let your Conversation be with those by whom you may accomplish yourself best; for Virtue never returns with so rich a Cargo as when it sets sail to such Continents.

Man is made an active Being; whether he walks in the Paths of Virtue or Vice, he is sure to meet with many Difficulties to prove his Patience, and excite his Industry; the same if not greater Labour, is required in the Service of Vice and Folly, as of Virtue and Wisdom; and he hath this Choice left him, whether with the Strength he is Master of, he will purchase Happiness or Repentance.

No Man can be truly happy, who is not every Hour of his Life prepared for the worst that can befall him; but this is a State of Tranquility never to be attained, but by keeping perpetually in our Thoughts the Certainty of Death, and the Lubricity of Fortune, and by delivering ourselves from the Anxiety of Hopes and Fears.

Of all Felicities, the most charming is that of a firm and gentle Friendship; it sweetens all our Cares, and dispels our Sorrows, and counsels us in all our Extremities.

Patience and Humility are extraordinary Virtues.

Quiet Minds are blessed with Contentment.

Quarrelsome Men are the worst Companions.

Remember thy Creator in the Days of thy Youth.

Speak well of the Dead, who cannot answer for themselves.

Time and Patience lead all Men to live content.

There is no Monument comparable to virtuous Actions.

The covetous Man is his own Tortmentor.

The Master's Eye quickeneth the Servant's Diligence.

Use, and not abuse your precious Time.

Undertake no unwarrantable or unlawful Actions.

Uncertain and vain are earthly Riches.

We must do Good, if we expect to receive any.

Wicked Dispositions should be checked betimes.

What the Heavens determine the Earth must endure.

Xenophon recommended Repentance to all Men.

Xerxes commanded many Thousands of valiant *Persians*.

Xerxes gained great Riches by his Ingenuity.

Xenophon commended the *Persians* for the prudent Education of their Children.

Your Tongue and Heart ought to agree.

Youth well instructed makes Age well disposed.

You should never make a Jeit of another Man's Infirmity.

Zeno, of all Virtues, made Choice of Silence.

The DUTY of CHILDREN.

Children, obey your Parents in the Lord, for this is right. Honour thy Father and Mother, which is the first Commandment, with Promise, that it may be well with thee, and thou mayest live long on the Earth, *Eph. vi. 1, 2, 3.*

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother, *Prov. i. 8.*

Ye shall fear every Man his Mother and his Father, *Lev. xix. 3.*

Who so curseth his Father or his Mother, his Lamp shall be put out in obscure Darkness, *Prov. xx. 20.*

Cursed be he that setteth light by his Father or his Mother, *Duet. xxvii. 16.*

A wise Son maketh a glad Father; but a foolish Son is the Heaviness of his Mother, *Prov. v. 1.*

A Prayer for a Child in the Morning.

Blessed be thy holy Name, O most gracious God, for thy Protection of me this Night past, & for thy Care and Preservation of me hitherto. Be pleased to continue me still under thy watchful Providence, that no Evil may befall me this Day. Grant me Grace to avoid all Temptations to Sin, that

I may do nothing that is contrary to thy most holy Commandment; but that as I grow in Years I may grow in good Learning and Grace, to the Glory of thy Heavenly Majesty, and the Salvation of my immortal Soul; through Christ our Saviour. *Amen.*

Our Father, &c.

An Evening Prayer for a Child.

Almighty God, who, by thy provident Care hath safely brought me to the Conclusion of this Day, I offer thee the Tribute of my humblest Thanks and Praise for this, and all the Mercies which thou hast bestowed upon me. Be pleased, O Lord, to protect me this Night from Harm. Pardon the Sins I have committed against thee this Day, whether in Thought, Word, or Deed, and blot out all the Transgressions of my sinful Life, through the Blood of the Holy Jesus. Endue me with thy heavenly Grace, that I may live godly, righteously, and soberly, in this present World. Bless my Parents, my Friends, my Relations, and those that have the Care of my Education, that by their prudent Management, I may daily increase in Learning and good Manners, as I advance in Years, to the Glory of thy divine Majesty, through Jesus Christ, our Saviour. *Amen.*

Our Father, &c.

A short Prayer for every Child when they first come into their Seats at Church.

LORD, I am now in thy House; assist, I pray thee, and accept of my Service: Let thy Holy Spirit help my Infirmitieſ, diſpoſing my Heart to Seriousneſſ, Attention, and Devotion, to the Honour of thy Holy Name, and the Benefit of my Soul, through Jesus Christ, our Saviour. *Amen.*

Before they leave their Seats, thus,

Blessed be thy Name, O Lord, for this Opportunity of attending thee in thy House and Service.

Make me, I pray thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services, through our only Mediator, Jesus Christ. *Amen.*

A Grace before Meat.

Sanctify, O Lord, we beseech thee, these thy good Creatures to our Use, and us to thy Service, through Jesus Christ our Lord. *Amen.*

A Grace after Meat.

Blessed and praised be thy Holy Name, O Lord, for these and all thy other Blessings bestowed upon us, through Jesus Christ, our Lord. *Amen.*

Of Morality, proper for Youth to get by Heart.

BY Morality we understand virtuous Living, and Purity of Manners. That Justice and Temperance, Truth, Charity, & Blamelessness of Conversation (out of a pure Conscience, and Sense of Duty to God and Man) which may well denominate the Man that lives that Life, a Man truly just, virtuous, and pious! In short, one that follows our Blessed Saviour's Golden Rule, and does as he would be done by.

*Be you to others kind and true,
As you'd have others be to you ;
And neither do or say to Men,
Whate'er you would not take again.*

F I N I S.

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